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Box 68, Folder 11

hand of Figure 7 at Tamuin.[191]

18. The plumed serpent is also found in the Southeast at Moundville, Etowah and Spiro.[192] This, of course, is a common decorative figure in Mexico and on the shell gorgets of the Huastec.[193]

19. The Cat (or jaguar) is a common decoration in the Southeast[194] and is also modeled on a spindle whorl found by Ekholm.[195]

20. Diametrically opposed to the jaguar in much of Mexican mythology is the eagle. Figure 44, t and w, of Ekholm show birds that probably are eagles.[196] In the Southeast, Waring and Holder record them as occurring at Moundville, Etowah and Spiro. The depicting of such animals as the cat and eagle are in themselves not important resemblances, but the continual emphasis and repeated occurrence connected with ceremonial import in both the areas would appear to be indicative of some possible connections.

21. Anthropomorphised snake figures would appear to be a sufficiently complex concept to suggest connection between the Southeast and the Huasteca. On a Huasteca spindle whorl may be seen a figure with a human body and feet with sandals but having a long snake-like tail and a head of what appears to be a serpent.[197]

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[191] Du Solier, _op. cit._

[192] Waring and Holder, _op. cit._

[193] Beyer, _op. cit._

[194] Waring and Holder, _op. cit._

[195] Ekholm, _op. cit._, figure 44, q.

[196] Ekholm, _op. cit._

[197] Ekholm, _op. cit._, figure 44, f.

Anthropomorphized snake drawings are recorded by Waring and Holder as being indicative of the cult.[198]

22. The position of the figure on shell gorgets would seem to possibly have some significance. Waring and Holder illustrate figure running as dancing, fighting as dual figures and kneeling as one knee figure.[199] A brief glance at Beyer's Huasteca shell gorget illustration reveals the figure in the same positions.[200]

23. The final group of items compared are the costumes of the figures in the Southeast and the Huastec. With few exceptions, the Huastec figures are more ornately dressed and headdresses are considerably more complex. Nevertheless, there are some very definite similarities. Probably the easiest to recognize in both areas are the presence of plumes as a headdress. This appears on many of the figures of the Southeast[201] and is present in a very ornate form on figure 1 and figure 7 at Tamuin.[202]

24. Antlers also appear as a headdress at Spiro and Etowah,[203] and the shell gorget in the Anderson collection of probable Huastec VI origin also has a figure with an antler headdress.[204]

25. Common to almost every human figure on shell of the Southeast is a beaded forelock, i.e., a spikelike, beaded object

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[198] Waring and Holder, op. cit.

[199] Ibid.

[200] Beyer, op. cit.

[201] Waring and Holder, op. cit.

[202] Du Solier, op. cit.

[203] Waring and Holder, op. cit.

[204] Anderson Collection, University of Texas.

seen hanging from the forehead.[205] (Plate XXVI, figure 7.) These are not common in the Huasteca and appear only on figure 4 of the Tamuin series.[206] (Plate XXVI, figure 8.)

26. Hanging from the ears of carved figures of the Southeast are ear spools which usually also have a tassel.[207] This tasseled ear plug may be seen on the ear of the central figure in Figure 37 of Beyer's article on "Shell Ornament Sets" from the Huasteca, Mexico.[208] (Plate XXVI, figure 10.)

27. The occipital hair knots of Beyer's Figure 66 on Plate III[209] is remarkably similar to those in the Southeast cult, illustrated by Waring and Holder.[210] In both cases a long braid of hair is folded against the back of the head with the ends of the hair pointing down and the whole fold tied in the middle by a narrow string or hair. The Huasteca do not appear to have used the bi-lobed arrow or plumes to stick the hair knot together. However, the Huastec head dress is usually so elaborate that I may have missed seeing such objects.

28. Shell necklaces, though not particularly complex in origin, are present on the necks of almost all human figures in the Southeast.[211] They are also around the neck of one figure on a shell gorget.[212] The necklace with a columnella pendant of

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[205] Waring and Holder, op. cit.

[206] Du Solier, op. cit.

[207] Waring and Holder, op. cit.

[208] Beyer, op. cit.

[209] Ibid.

[210] Waring and Holder, op. cit.

[211] Ibid.

[212] Beyer, op. cit., Figure 37.

the Southeast[213] seems in the Huasteca to be more often a necklace with a triangular conch shell pendant. However, Figure 3 of the Tamuin painting might conceivably be wearing such.[214] The beaded choker of the Southeast is entirely missing in Mexico.

29. Beaded bands on arms and legs are very common on figures on shell gorgets in the Southeast.[215] On the wrists of the female deity of Plate I in Beyer's article, as well as the belt, are beaded bands or bracelets in sections.[216] These same kinds of beaded bands were discovered by Du Solier on the one arm of Figures 3 and 6 from Tamcuin.[217]

30. Some sort of a beaded belt appears on one Huastec shell gorget.[218] This type of belt is thought to be very common on the depictions of cult figures on shell in the Southeast.[219]

31. In the Southeast, the beaded belt would appear to greatly outnumber the knotted (cloth?) sash which has ends that hang down around the legs.[220] On the Huastec figures the converse is true and many of them have the knotted sash.[221]

32. The last items of costume really come under the heading of ceremonial paraphernalia. One object most commonly held in the hands of dancing Southeastern figures is a paint brush shaped baton.[222] (Plate XXVI, figure 11.) The figure on the

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[213] Waring and Holder, op. cit.

[214] Du Solier, op. cit.

[215] Waring and Holder, op. cit., p. 15.

[216] Beyer, op. cit., Plate I.

[217] Du Solier, op. cit.

[218] Beyer, op. cit.

[219] Waring and Holder, op. cit.

[220] Ibid.

[221] Beyer, op. cit.

[222] Waring and Holder, op. cit.

Huastec shell gorget Beyer illustrated in Plate VI is holding a very similar baton.[223] (Plate XXVI, figure 12.)

33. In the Southeast the figure holding the baton in the upraised hand will usually be carrying a human head in the extended hand, and is very common.[224] This head is held by the hair. (Plate XXVIII, figure 1.) This identical complex of a figure holding an upraised baton (round ended in this case) in one hand while in the other hand a human head may be seen in figure 6 in the Tamuin (Huastec V) painting.[225] Figure [illegible] of that same series is holding a head by the hair and a snake (or baton) in the other hand. (Plate XXVIII, figure 2.) This ceremonial use of almost identical objects I believe is one of our best indications of genetic relationships between the Huastec and the Southeast.

Summary

In conclusion, it would seem apparent that fifty-five ceremonial elements held in common between the Huastec of Period V and the Caddo would be indicative of diffusion rather than of independent invention. Since these ceremonial elements are in all probability earlier in the Huastec of Period V and since that group had at this time extended camp sites far to the north and perhaps were responsible for the Huastec objects in central Texas, I believe it is safe to say that ceremonial concepts had passed from the Huastec to the Caddo area. Also, some objects, such as pipes, may have gone from the Caddo to the Huastec. In

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[223] Beyer, op. cit.

[224] Waring and Holder, op. cit.

[225] Du Solier, op. cit.

the light of the conclusions of the previous chapter, many of these Christian ornamental manifestations would have later passed from the Celtic area into the heart of the Continent.

SECTION IV

CONCLUSIONS

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CONCLUSIONS

The Groups Involved in Mexico-Southland Relationships

Using the information presented in the previous chapters, let us turn to the first problem of this thesis. The problem may be restated as: "What group or groups were involved in the prehistoric relationships between Meso-America and the Southeastern United States?" The logical way for solving such a problem would be the finding of artifacts of a certain Mexican culture in a site in the Southeast. However, this has never been done so let us consider what other kinds of proof could solve this problem. I believe that four other kinds of data could offer a solution. These data may be summarized as follows:

1. That cultures in the Southeast and those in Mexico that are contemporaneous have a great many similarities in rather complex manifestations found in art and artifacts.

2. That objects of a Mexican culture are found in sites next to and showing contact with a culture of the Southeast.

3. That a culture of Mexico shows itself to have spread toward the Southeast and that the first appearance of Mexican-like elements appear in the Southeast nearest to that Mexican culture.

4. That the evidence of the kinds above all agree as to what group in Mexico was in contact with the Southeast.

I have presented evidence of the kind mentioned above in the previous chapters. However, let me briefly review this proof.

It was shown in Chapter III of Section III that there were fifty-five resemblances in ceremonial art and artifacts between the Spiro and Sanders foci of the Caddo area in the Southeast and the Huastec of Periods V and VI. Most of these resemblances were complex art forms such as skull in profile with a scalloped occipital region, figure carrying human heads and batons, feathered serpents, etc., as well as in artifact types of an individual nature such as the five pipe forms (four not duplicated anywhere else in the world), carved shell gorgets, etc. Fifty-five resemblances in art and artifact of this nature are very unlikely to have been twice invented by two cultures. Therefore, it would seem logical to conclude this a case of diffusion in which the Huastec had influenced and been influenced by (indirectly or directly) the Spiro and Sanders foci of the Southeast.

There were, moreover, besides the proof based on similarities, actual Huastec objects that have been found on sites in central Texas.[226] In other words, actual trade objects are to be found in the area adjacent to the Caddo area of the Southeast. Six of these trade objects are from the Huastec of Period V and VI (the other though of the same time period cannot be definitely identified as Huastec). It was further noted that projectile points of the culture of the sites on which Mexican objects have been found were intrusive into Huastec (and the closely connected Brownsville sites), as well as in Caddo sites.[227] There are numerous cases in the anthropological literature in which culture influences have diffused considerably beyond the last boundary of the last trade object. Therefore, it is not unlikely that Huastec,

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[226] Chapter I of Section III.

[227] *Ibid.*

Period V and VI influences could have passed beyond the trade objects in central Texas to the Caddo area of eastern Texas and Oklahoma.[228]

The distribution of Huastec camp sites far to the north of the rest of Mexican "high culture" at the time of the appearance of Huastec-like elements in the Southeast is important.[229] Added to this the fact that the Huastec-like elements appear first in the Southeast in Caddo Area nearest the Huastec and spread from that area to the rest of the Southeast,[230] it would appear to indicate just one conclusion, that is, that the Huastec influenced the Southeast via the Caddo area.

In other words, all facts now available point to the Huastec of Period V and VI as being the source of Mexican-like elements in the Caddo area of the Southeast. Further, it would be apparent that the Huastec-like elements had diffused from the Caddo area to the rest of the Southeast though the converse may be true for a few of the elements.

The Time of the Huastec Contacts to the Southeast

If we accept the evidence just stated to the effect that there had been contact between the Huastec and the prehistoric inhabitants of the Caddo area, then our second thesis problem, concerning the time when the contacts had occurred, can be solved. Our evidence for the time will be of three kinds: indirect ties with the Maya calendar, indirect ties with areas having dendrochronology, and approximations of the length of

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[228] An example of this type of diffusion might be the spread of the horse in the prehistoric Plains of the United States.

[229] Chapter IV in Section II.

[230] Chapter II in Section III.

archaeological periods.

It is obvious from the previous chapters that to tell the time of the contacts, one must be able to date Period V and VI of the Huastec. These periods must be dated as the art and artifact resemblance, distribution and trade objects all point to the contacts having been made at that time. Ekholm correlated the Huastec, Period V materials with Aztec I, Mazapan in the Valley of Mexico which in turn may be connected with the Mexican period of Chichen Itza in the Maya area. Period VI was correlated with Aztec III and the degeneration Period of the Maya area.[231] Acosta working from the calendrical dates of the Maya (and accepting a 11.16 correlation) dates the Huasteca V and VI periods as from 900 A. D. to 1525.[232] However, our best dates of Huastec Period V and VI came from working with connections into the Southwest via the Big Bend region. It has been pointed out that the Langtry stemmed type of projectile point, diagnostic of the Pecos River focus occurred at many sites in Tamaulipas. Kelley has dated the end of the use of this type of point as 1000 A. D.[233] His evidence for doing this is the fact that El Paso Polychrome and Chupadero Black on White sherds, datable in the Southwest as occurring from 1000 to 1300 A. D. have been found in Chisos focus sites which overlie the Pecos River focus. He also notes that a Livermore point, contemporaneous with the Chisos focus was found at Mogollon Village dated by dendrochronological methods as around 1000 A. D. The lack of any Langtry stemmed points at any Huastec V or VI camp or in any of the twenty thousand projectile points

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[231] Ekholm, *op. cit.*, p. 425.

[232] Acosta, *op. cit.*

[233] J. C. Kelley, T. Campbell, and D. Lehmer, *op. cit.*

of the contemporaneous Brownsville complex (while they are found in the nearby Repelo and Abasolo complex) seems to indicate that they were not contemporaneous.[234] Since Huastec VI is historic and Huastec V is without Pecos River points, it may be interpreted as indicating that Huastec V and VI came after 1000 A. D. Both sets of evidence, therefore, point to 1000 A. D. to 1500 dates for Huastecs V and VI and for the period of contacts.

Now let us check the periods of contacts indicated by the Huastec materials by the date of the appearance of Huastec-like articles in the Caddo area of the Southeast. The Spiro foci materials may be indirectly dated by the dendrochronological dates of trade sherds at Kincaid. Found at Kincaid was one Plaquemine sherd in a level dated as 1510-1511.[235] Ford has indicated that Coles Creek is before Plaquemine[236] and, therefore, is before 1510. It was pointed out that Coles Creek and Troyville sherds appear in the early period at Spiro and probably are contemporaneous with late Coles Creek.[237] Therefore, Spiro was occupied before 1510. Krieger has indicated that Spiro, Haley and Sanders foci are pre-1450 on the basis of ties to dendrochronologically dated material from the Southwest in his sequentially following Fulton aspect.[238] Thus we see that the dendrochronological dates of the Southwest and Kincaid for the Texas culture having Huastec-like materials agree rather closely. The end date for Spiro and Sanders foci would seem to be around 1475 or more likely 1450.

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[234] See chapters IV and V, Section II.

[235] F. C. Cole. December 28, 1946 American Anthropological Association Meeting.

[236] Ford and Willey, op. cit.

[237] Orr, "The Archaeological Situation at Spiro," op. cit.

[238] Krieger, "Culture Complexes," op. cit.

The earlier extension of these Caddo cultures must unfortunately be a tenuous approximation on the basis of the amount of culture change at the dateable Kincaid site. The Kincaid site is dated as lasting one hundred and eighty years and only a little culture change occurred.[239] The Spiro foci had a great deal of change, easily twice as much, and therefore we may suggest that it lasted twice as long, or three hundred and sixty years. Also, it was pointed out that resemblances in elbow pipes and basal-side notched points between the Southwest and Southeast indicate a beginning date for Spiro as about 1100 to 1277 A. D.[240] If my approximation is correct, then the Spiro-Sanders foci may be dated as roughly 1100 to 1450. This would agree very closely with the dating of Huastec Period V and VI.

Thus, it would appear on both the evidence of dates in the Southeast (Caddo area) and in Mexico (the Huastecs) indicate that contacts between the two areas took place between 1000 to 1500 A. D.

The Route of the Contacts

Having indicated that there had been contact between the Huastec and the Caddo between 1000 to 1500, we arrive at the third of our problems. What was the route of these contacts? A number of theoretical routes are possible for the contacts: Mexico-Southwest-Southeast, Mexico-Antilles-Southeast, Mexico along Gulf Coast to Louisiana of the Southeast, direct water from Mexico to Southeast by Indians or Mexican Indians with Spanish, edge of Sierra Madre of Mexico to Big Bend area across Texas to Southeast. Some work has been done along two or more parts of

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[239] F. C. Cole, see note 235.

[240] Chapter II in Section III.

every one of these possible routes and this negative evidence has some value. Along none of those routes has been found complex Mexican Indian camp sites, and ethnographic evidence can be of little help since the contacts would have made considerable impression before the advent of the Europeans. Therefore, our evidence must be inferential and based on trait links that lead from Mexico to the Southeast.

Let us first consider the negative evidence. This will eliminate all but one route and make that route the logical choice and tend to substantiate the other evidence for that route. The route from Mexico along the Sierra Madre to the Big Bend region and across central Texas to the Southeast face the difficulty that no Mexican objects have been found in the Big Bend area prehistorically. Further work, should however, be done on the route, particularly along the Sierra Madre section. Concerning other routes, J. A. Mason and others have presented considerable evidence negating them.[241] Though this material has been described at length elsewhere, I shall briefly reiterate. The Mexico-Southwest-Southeast route is negated by the facts that the majority of the Mexican elements in the Southeast are not found in the Southwest, and that the few contacts that have been found between the latter two regions are all too late to have been responsible for the Mexican elements in the Southeast.[242] Concerning the Antillean route, it suffices to say that Antillean materials have not been found in Florida, nor many Mexican elements in the Antilles.[243] The Gulf route faces two serious difficulties:

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[241] Mason, *op. cit.*

[242] Krieger, "An Inquiry into a Supposed Mexican Influence on a Prehistoric 'Cult' in the Southern United States," *op. cit.*

[243] Rouse and Goggin, personal communication.

8. Problemas arqueologicos:

A. El hombre antiguo:
1. Investigacion de las cuevas en las cercanias del Canon Diablo en la Sierra de Tamaulipas.
2. Investigaciones de depositos de mamut cerca de Cuidad Victoria, Abasolo y San Fernando.
3. Investigaciones de monticulos de conchas cerca de Tampicco.

B. Relaciones prehistoricas del Sudeste y Mexico:
1. Investigacion de sitios de campamentos huastecos en la Laguna Madre, desde La Pesca hasta Santa Teresa.
2. Excavacion de sitios del complejo de Brownsville, desde Lavadores hasta Matamoros.
3. Estudio de las ruinas de Pueblito en la Sierra de Tamaulipas y sitios no huastecos entre Cuidad Victoria y Tula, Tam.

C. Correlacion del calendario maya:

Excavacion de un sitio en Repelo que tiene materiales comerciales del Sudoeste de los Estados Unidos(fechado por medio de la dendrocronologia) y de tiestos huastecos (que puedan correlacionarse con la cronologia y calendario maya).

D. La descripcion de complejos arqueologicos y de la cronologia de cultura de Tamaulipas.

9. La disposicion de tiempo:

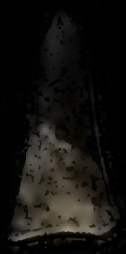
Noviembre (1948): El Dr. MacNeish y el Dr. Campbell estudiaran los complejos de Brownsville en Austin, Texas.
Diciembre (1948): El Dr. MacNeish investigara monticulos de conchas en Tampico y Laguna Chile.
Enero (1949): El Dr. MacNeish hara excavaciones en el Canon Diablo. David Wenner y Roberto Pavon excavaran sitios de campamentos huastecos en Laguna Madre, por bote.
Febrero: El Dr. MacNeish y un setudiante de la Escuela de Antropologia excavaran o una cueva o depositos de mamut en el Canon Diablo (Vease lo susdicho).
Marzo: El Dr. MacNeish excavara el sitio de Repelo. C. Reining y Roberto Pavon excavaran los sitios de campamentos huastecos. El Dr. Krieger hara un estudio de Tamaulipas.
Abril: El Dr. MacNeish excavara el sitio del complejo de Brownsville. El Dr. Krieger hara un estuio do la Sierra de Tamaulipas, hasta Tula, Tamaulipas.
Mayo: Los Dres. MacNeish y Krieger excavaran las ruinas en la Sierra de Tamaulipas.

10. La publicacion:

A. El informe preliminar: En la Quinta Reunion de Mesa

PLATE III

Los Angeles Complex Artifacts



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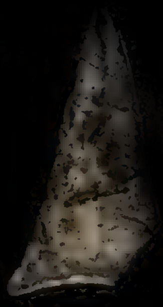

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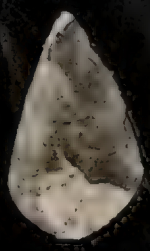

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first, east of Baffin Bay, Texas, no Mexican objects have been found; and second, artifacts of the cultures east of Baffin Bay have not been found in the adjacent Cayo complex or in the Huastec camps.[244] The hypothesis is of a direct water route traveled by Indian boats and is without evidence; it is further weakened by the poor quality of the Mexican Coastal Indians' boats (the Maya excepted);[245] while the proposal that the contact with the Southeast might have been established by Mexican Indians brought into the regions of the Southeast by the Spaniards, is disproved by Krieger's pre-Columbian dates of the Spiro and Sanders foci.

This leaves only the Tamaulipas coast-Central Texas-Southeast route to be considered. The first part of this route is well established as actual Huastec camps extend up the Tamaulipas coast. Also, that there were contacts farther north into the region of the delta of the Rio Grande is attested to by the numerous Huastec artifacts and shords in the Brownsville complex. That the Huastec had contact with the central Texas foci is established by the fact that central Texas projectile points made of central Texas flint are found in Huastec camp sites (as well as in the Brownsville complex sites which were in intimate contact with the Huastec).[246] The contact appears to have been in both directions since numerous Huastec, Period V and VI objects have been found on central Texas sites.[247] The next in the chain of the contacts is between the

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[244] This curious lack of trade between two almost adjacent cultures may be explained by ecological factors, for between Cameron County, Texas and Baffin Bay, there is a desert one hundred miles long with few, if any, natural sources of fresh water. All early explorers skirted this region, and archaeological sites here are rare.

[245] Mason, op. cit.

[246] Chapters IV and V, Section II.

[247] Chapter I in Section III.

central Texas culture and the Gibson foci of the Caddo area. That such contacts existed is proved by numerous central Texas points in the Sanders focus and the finding of Berid bevelled blade and Taylor thinned base diagnostic points of the Clear Fork focus in the refuse of the Alto site.[248] The link from the Caddo area into the rest of the Southeast is well determined by the presence of fifty-five cult elements in the culture of that region.

Thus it would appear that there is a chain of contacts from the Huastec to the cultures of Central Mexico to the Caddo area to the rest of the Southeast, and that the Huastec-like elements may have moved along this route. Though the evidence is not conclusive for this route, the only evidence workable certainly points to that direction of the Mexican-Southeast contacts.

The Type of Contact

The exact type of contact that occurred between the Southeast and Mexico is difficult to prove conclusively on archaeological evidence alone. However, if my conclusions are correct concerning the more or less familiar route and the time, and the Huastec as a possible source, and if assume all Huastecans at all sites were familiar with the same religious-symbolic concepts, then something can be said about the possible type of contact. In light of the survey two kinds seem feasible: either the contacts were of an indirect nature, or they were made by small groups of Huastec moving along a known route.

The central Texas projectile points in both the Huastec camps and in the Alto focus, as well as Huastec sherds and central Texas points in the Brownsville complex, speak strongly for in-

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[248] Krieger, "Culture Complexes and Chronology in Northern Texas," *op. cit.*

direct contacts between the Southeast and the Mexican group. This is further confirmed by the ethno-historical data concerning the Jumano.[249] For this group traveled between the Pueblos of the Southwest and the Caddo of east Texas and acted as go-betweens in trade negotiations. Against the possibility of indirect contact between Mexico and the Southeast via the central Texas route is the low culture level of the tribes of central Texas and the nature of the contacts between the Huastec and the Caddo. It is rather difficult to conceive of diffusion of ceremonial concepts and ceremonial artifacts through groups in central Texas, as they would have had to assimilate such ideas into their cultures. There is no evidence archaeologically or ethnologically of such assimilation of Mexican ceremonial concepts in these groups. Further, there are few anthropological examples of nomadic hunters, without pottery or any form of permanent subsistence, assimilating and passing on complex culture concepts.

Therefore, let us consider the other mode by which culture concepts and artifacts could have diffused from Mexico to the Southeast, i.e., the direct method. The importance and likelihood of this mode of contact has been emphasized previously,[250] but without proof or knowledge of my newer evidence. As one may remember, the Huastec camps along the coast extend far north (over two hundred miles) of the concentration of Huastec sites around Tampico. These northern camps do not appear to represent migrations or expansions of Huastec culture, since none are present in the fertile valleys of the Rio de las Palmas, the Rio Soto la Marina and the Rio San Fernando, but instead are located around the Laguna Madre, where the surrounding alkaline soil made

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[249] Kelley, Campbell and Lehmer, op. cit.

[250] Valliant, op. cit.

it impossible for agriculture. This would mean not only an upheaval in their economic organization but the necessity for a strong stimulus to push them into that area. Trade certainly would be such a stimulus and we have ethnological evidence for Mexican traders traveling over wide areas, and Caddo peoples going southward. Further evidence that these Huastec camps were the bases of traders is the number of trade objects from other cultures in them and the number of Huastec objects, many of them completely non-utilitarian in the adjacent Brownsville complex sites. This being the function of the Huastec camps, and since the camps were occupied for a considerable length of time (Period V and VI), it does not seem unlikely that individuals or small groups of Huastec traders occasionally crossed into east Texas via the known route (central Texas). One incentive to such excursions would have been the fact that the east Texas culture had a good deal more to trade, such as copper, tobacco, pipes, etc., than the simpler coastal and central Texas peoples. Another kind of incentive for the transference of ceremonial concepts has been suggested by Bennett, namely, that the culture in the Southeast has a social complexity and ceremonial orientation that allowed for ready acceptance of the more complex Mexican "religious-symbolic" concepts,[251] and would have enhanced the prestige of the donor of the concepts.

In conclusion, then, there appears to be evidence that Huastec traders, from 1000 to 1500 A. D. moved up from Mexico via the Tamaulipas coast and through central Texas and influenced and stimulated the Caddo groups in the ceremonial use of art and artifacts. It is, of course, possible the Caddo went to Mexico

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[251] Bennett, *op. cit.*

and influenced the Hohokam, but the evidence is lacking.) Later the Zuni seem to have passed on these Mexican-like ceremonial manifestations to other cultures in the Southwest.

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3. Part of a rattle, evidently with a bulbous hollow body and a short solid stem, lay on the surface of a site. (See Plate XIV, figure 3.)

4. The function of this final group of clay artifacts is rather difficult to determine. These objects are cylindrical bodied, with one end smoothed off to a point while the other end appears to have been attached to some sort of bulbous object. A narrow aperture runs from one end to the other. (See Plate XIV, figures 6 and 7.)

Utilitarian Features

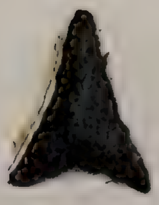
1. Metates have a horizontal grinding surface about twice the length of the sloping posterior portion. This posterior portion is at an angle of forty-five degrees to the horizontal grinding surface. On the basal side there is a ridge on the obtuse angle. This ridge runs from side to side. Looking down from above, the implement appears to be rectangular with the ends about one-half as long as the sides. (See Plate XV, figures 1 and 2.) Associated with these metates are cylindrical roller manos. (See Plate XVI, figure 4.)

2. Mortars (called by the local inhabitants "ollas de piedra"), also appear in this region. These are made of volcanic rock and have a deep bowl-shape. The average size is about one foot high, with the mouth diameter about the same. (See Plate XV, figure 3.) Found in the ruins are numerous bell-shaped pestles. (See Plate XVI, figure 3.) These may have been used in the large stone mortars.

3. One small triangular celt was found. (See Plate XVI, figures 1 and 2.)

4. Four large (three inches long) oval-shaped knives

PLATE XXII.



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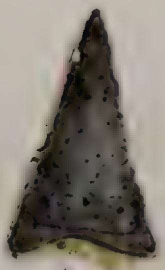

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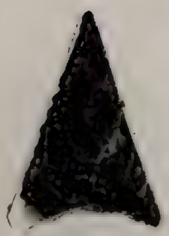

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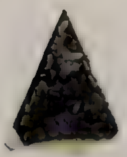

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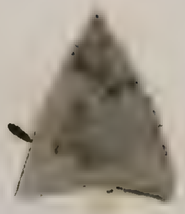

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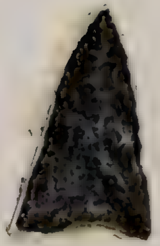

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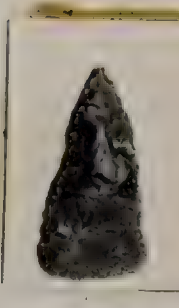

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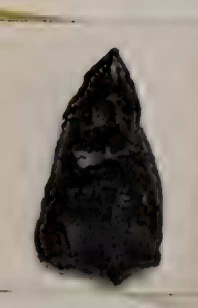

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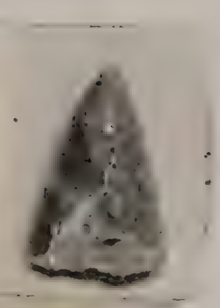

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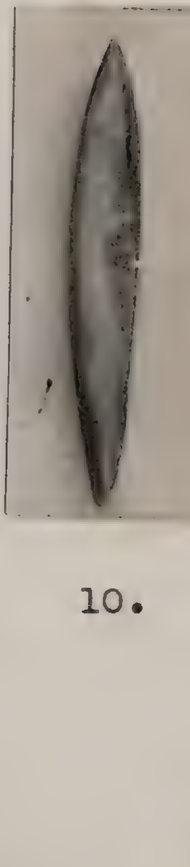

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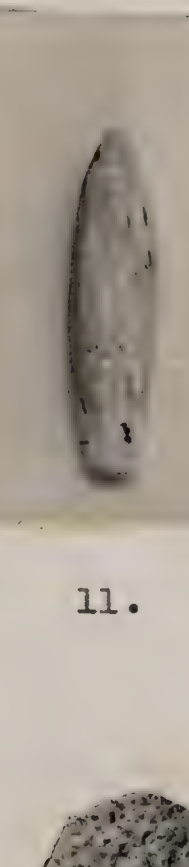

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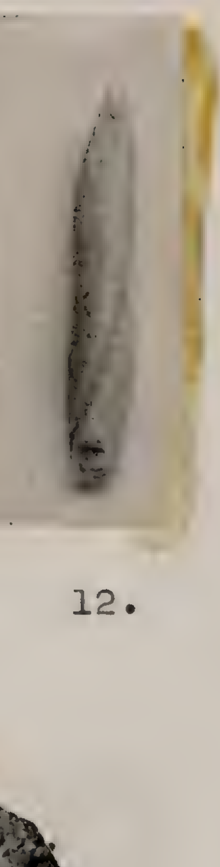

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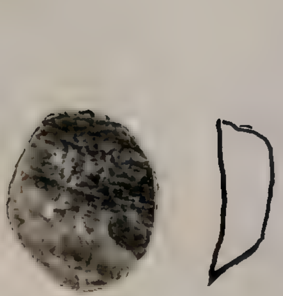

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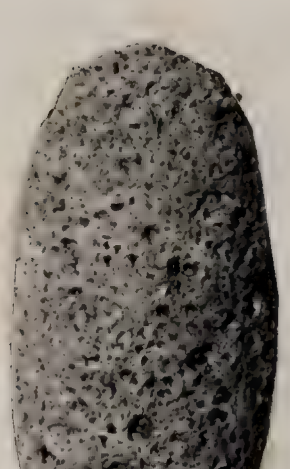

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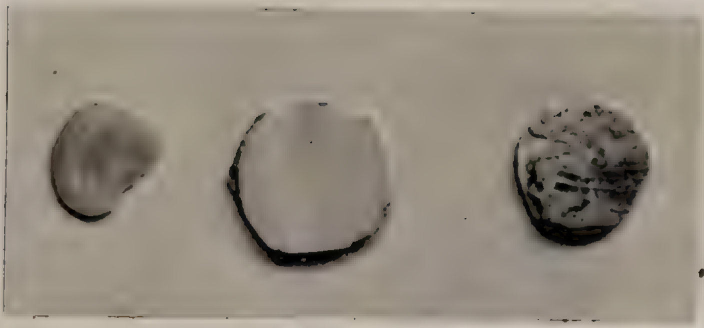
PLATE XXIII



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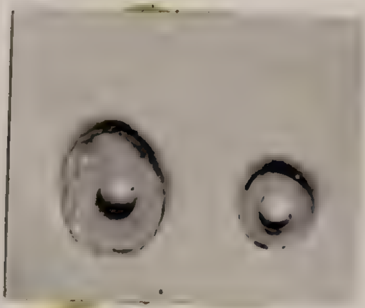

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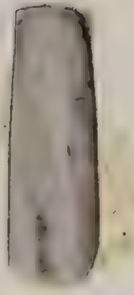

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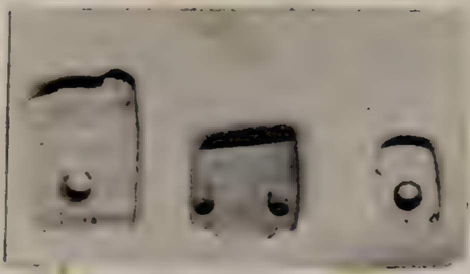

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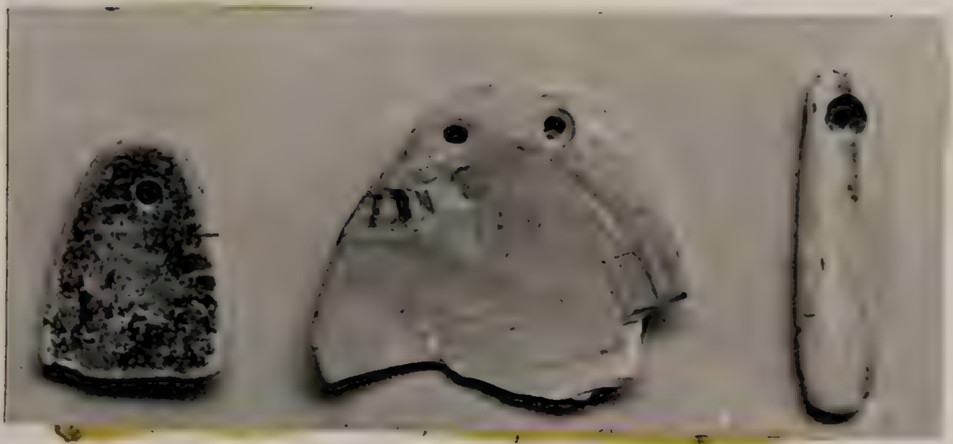

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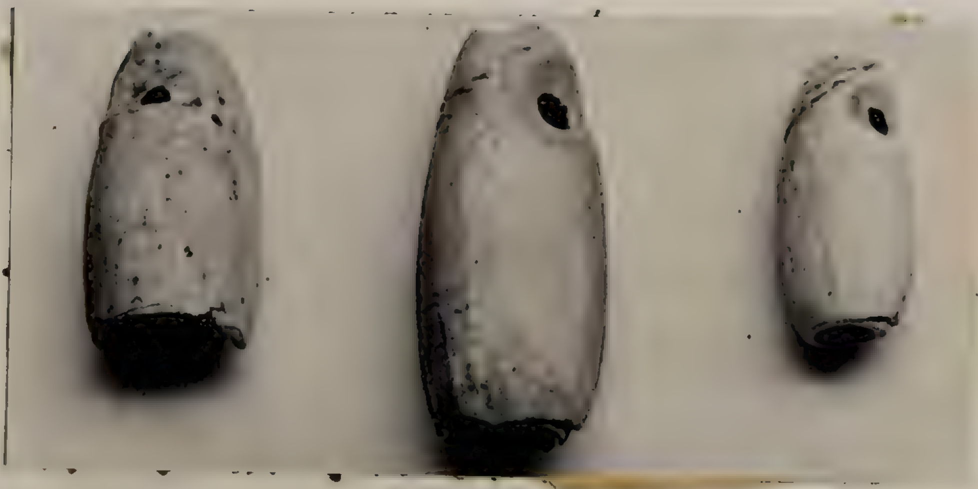

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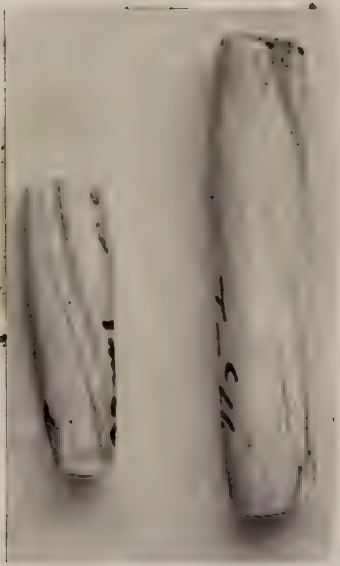

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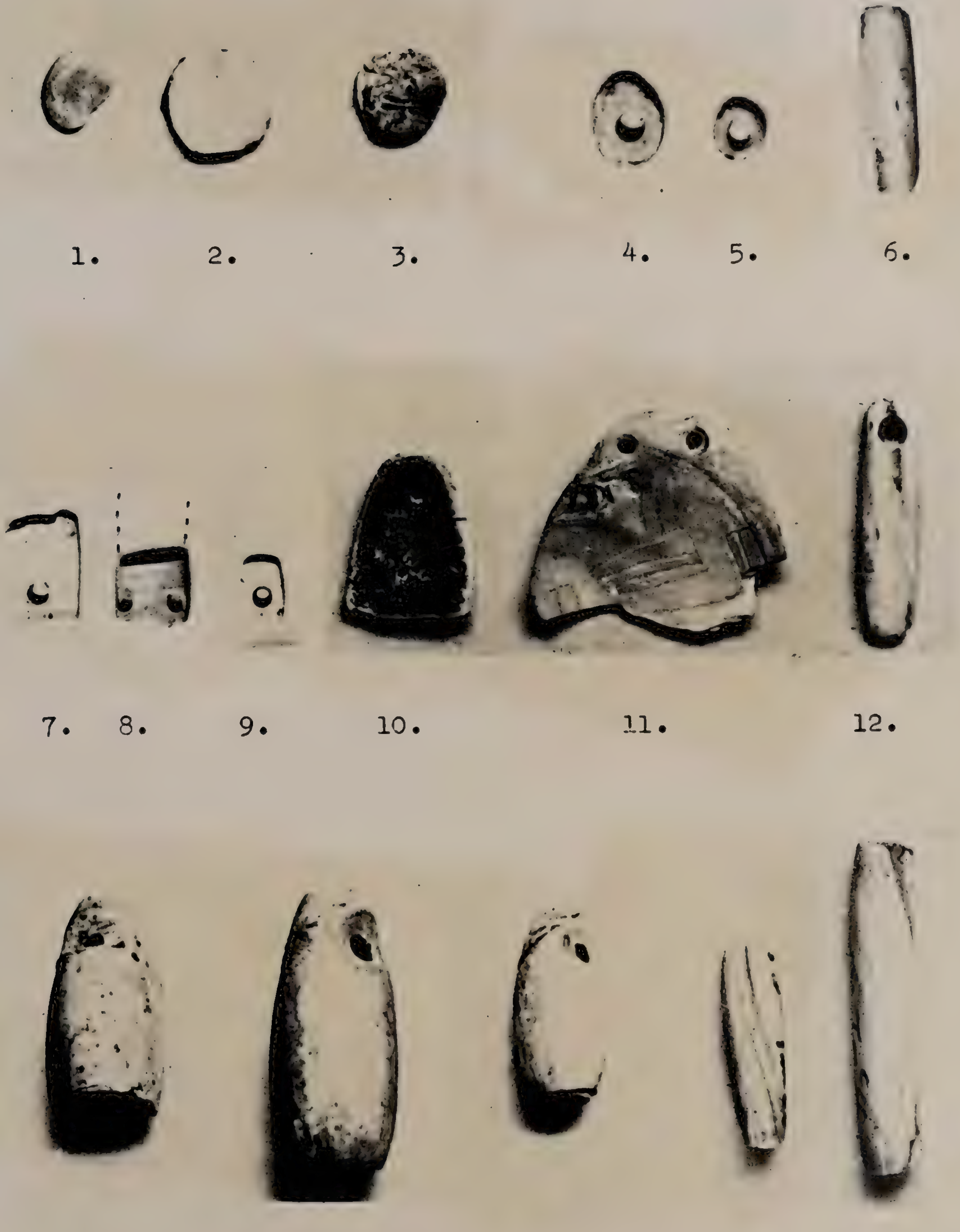
PLATE XXIII

BROWNSVILLE PROJECTILE POINTS



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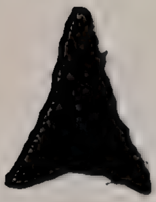
13. 14. 15. 16. 17.

PLATE XXII.

BROWNSVILLE SHELL ARTIFACTS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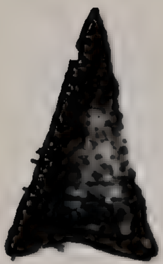
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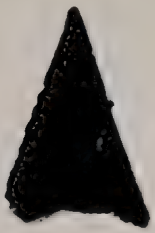
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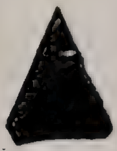
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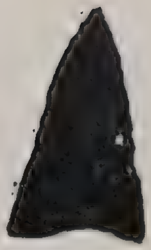
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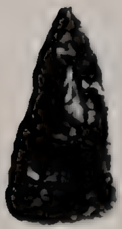
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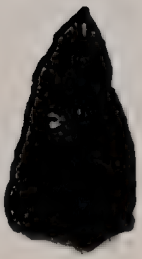
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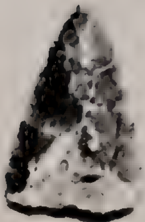
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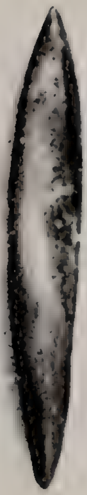
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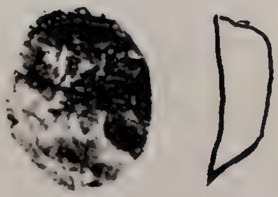
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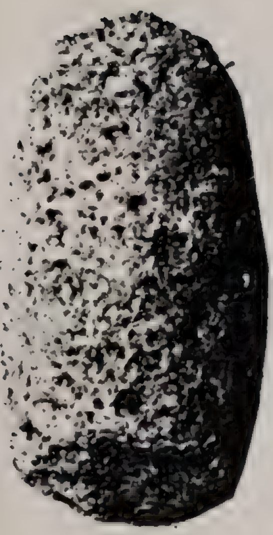
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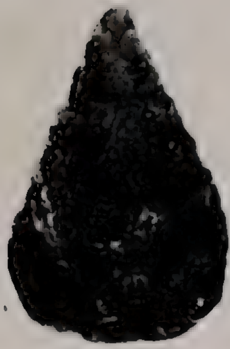

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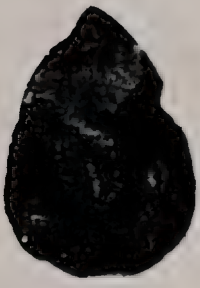

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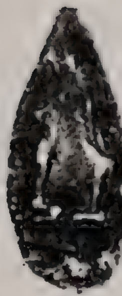

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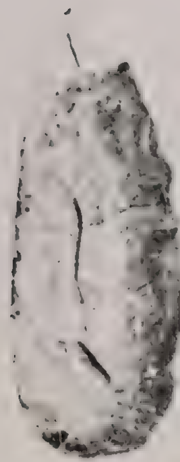

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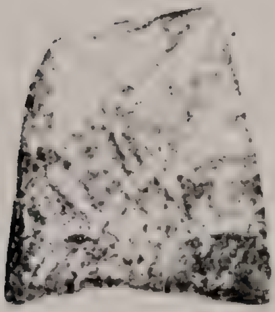

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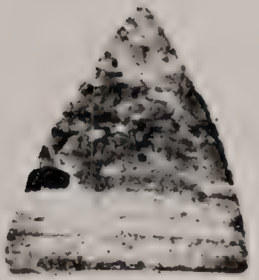

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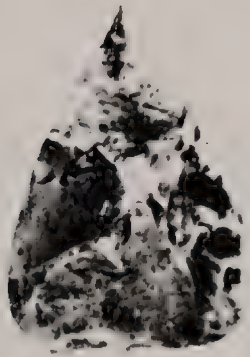

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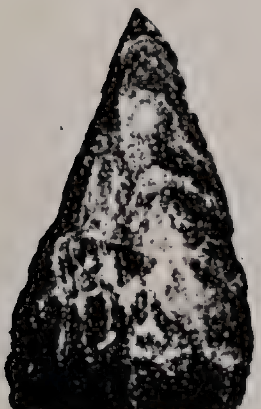

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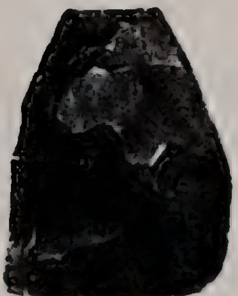

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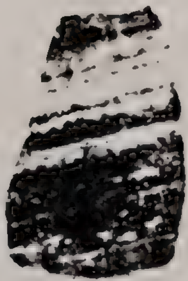

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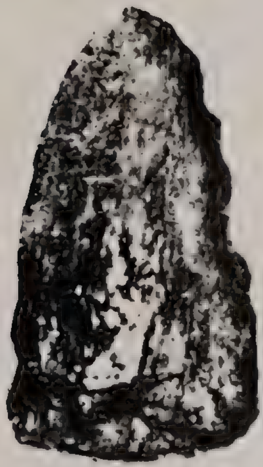

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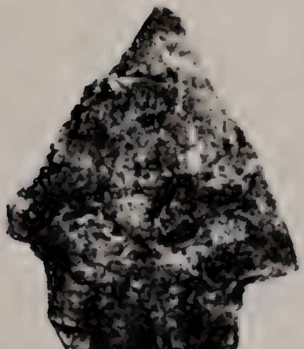

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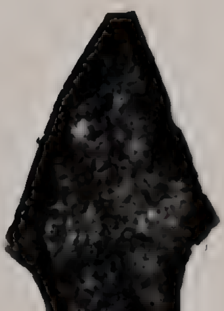

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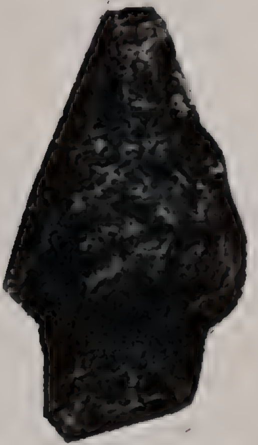

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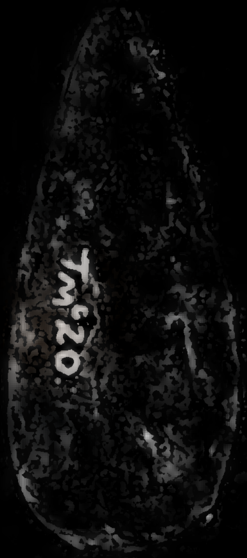

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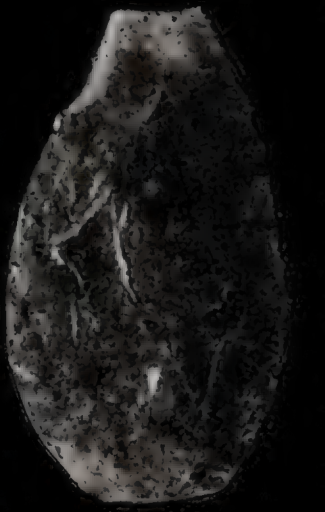

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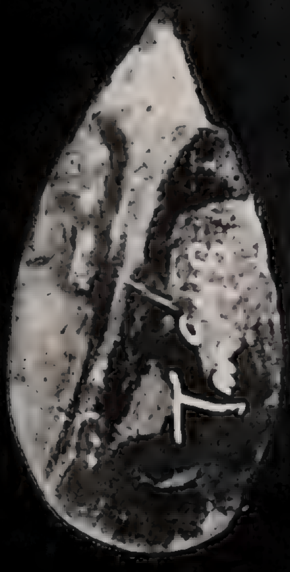

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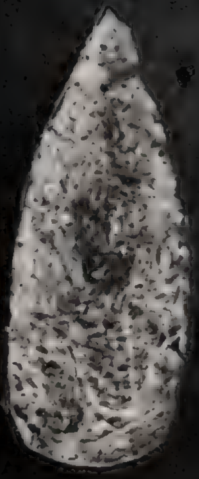

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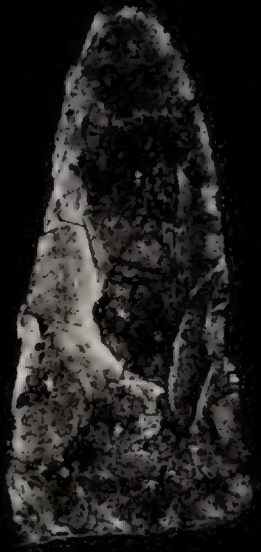

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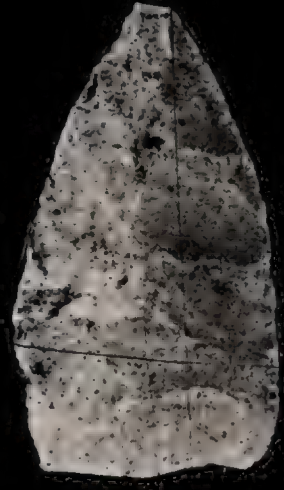

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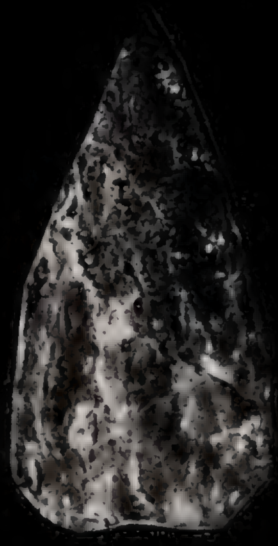

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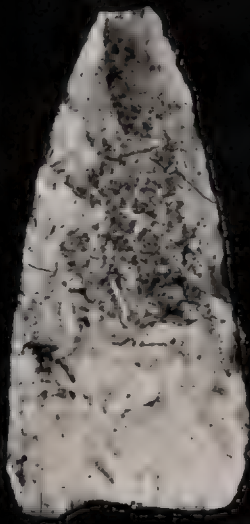

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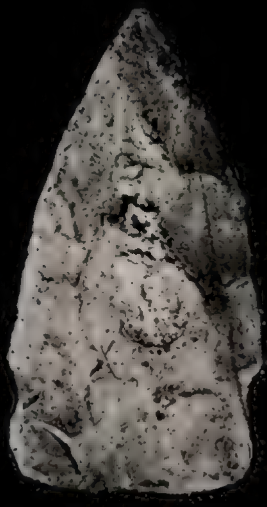

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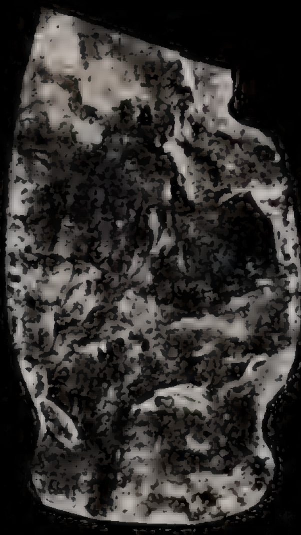

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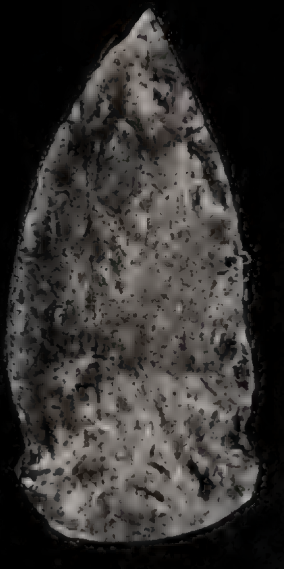

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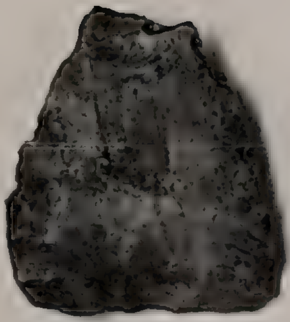
PLATE XVII



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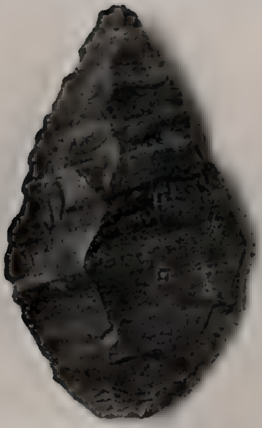

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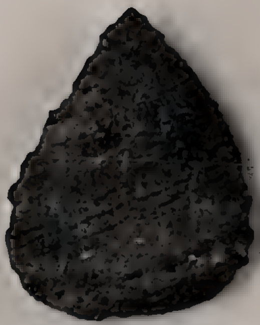

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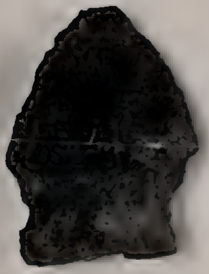

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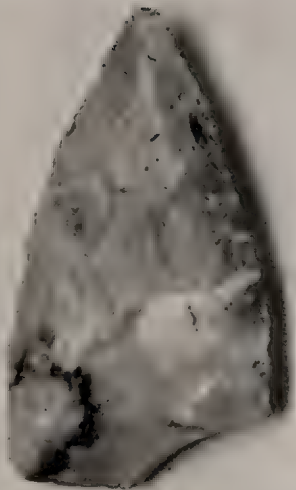

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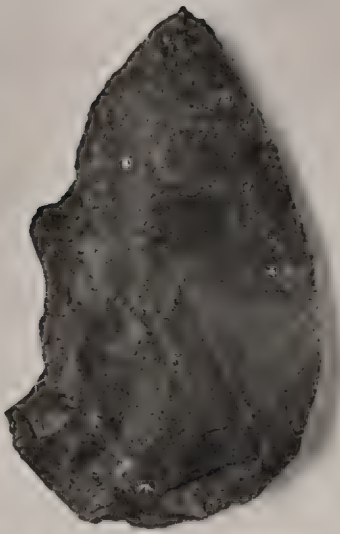

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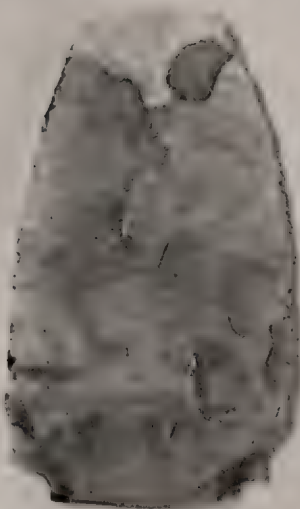

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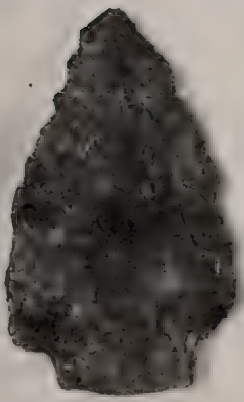

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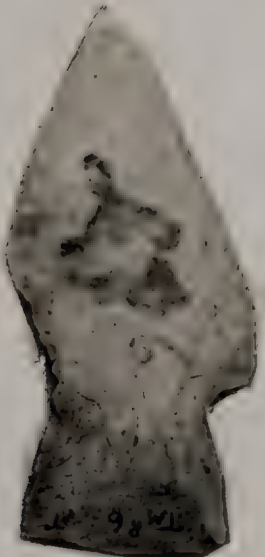

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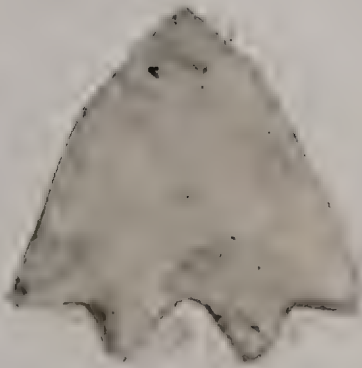

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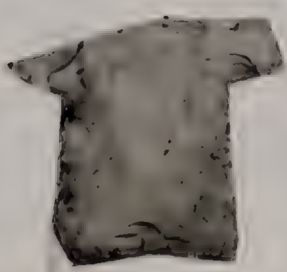
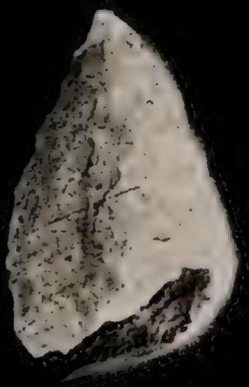


11.

12.

PLATE XXI.



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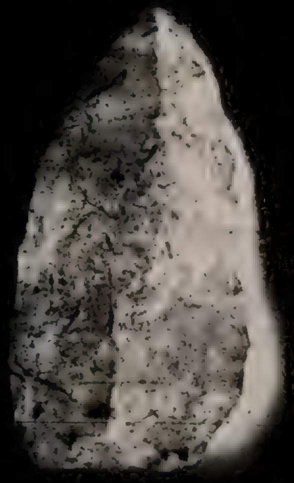

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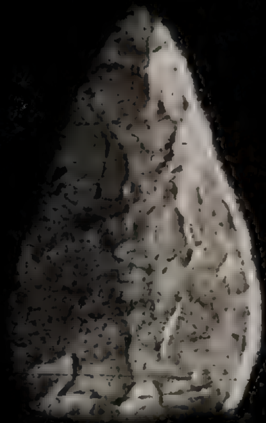

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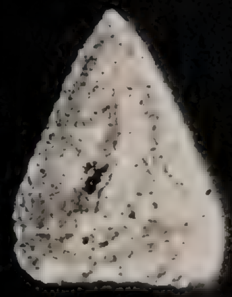

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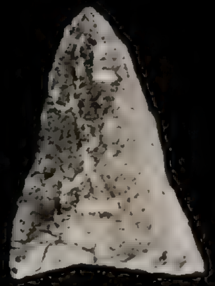

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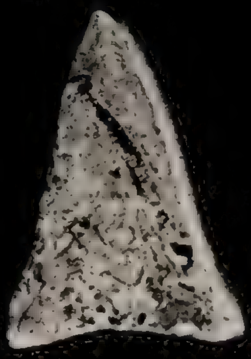

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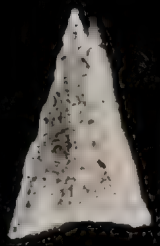

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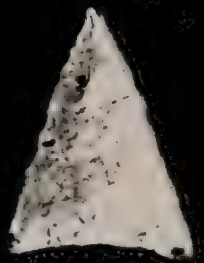

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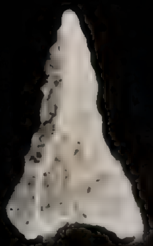

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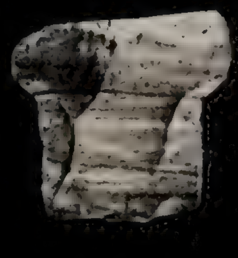

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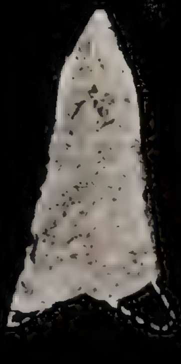

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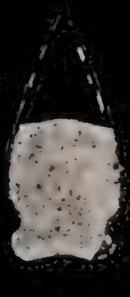

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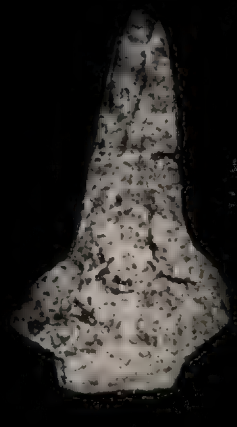

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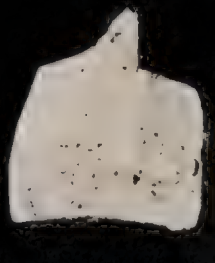

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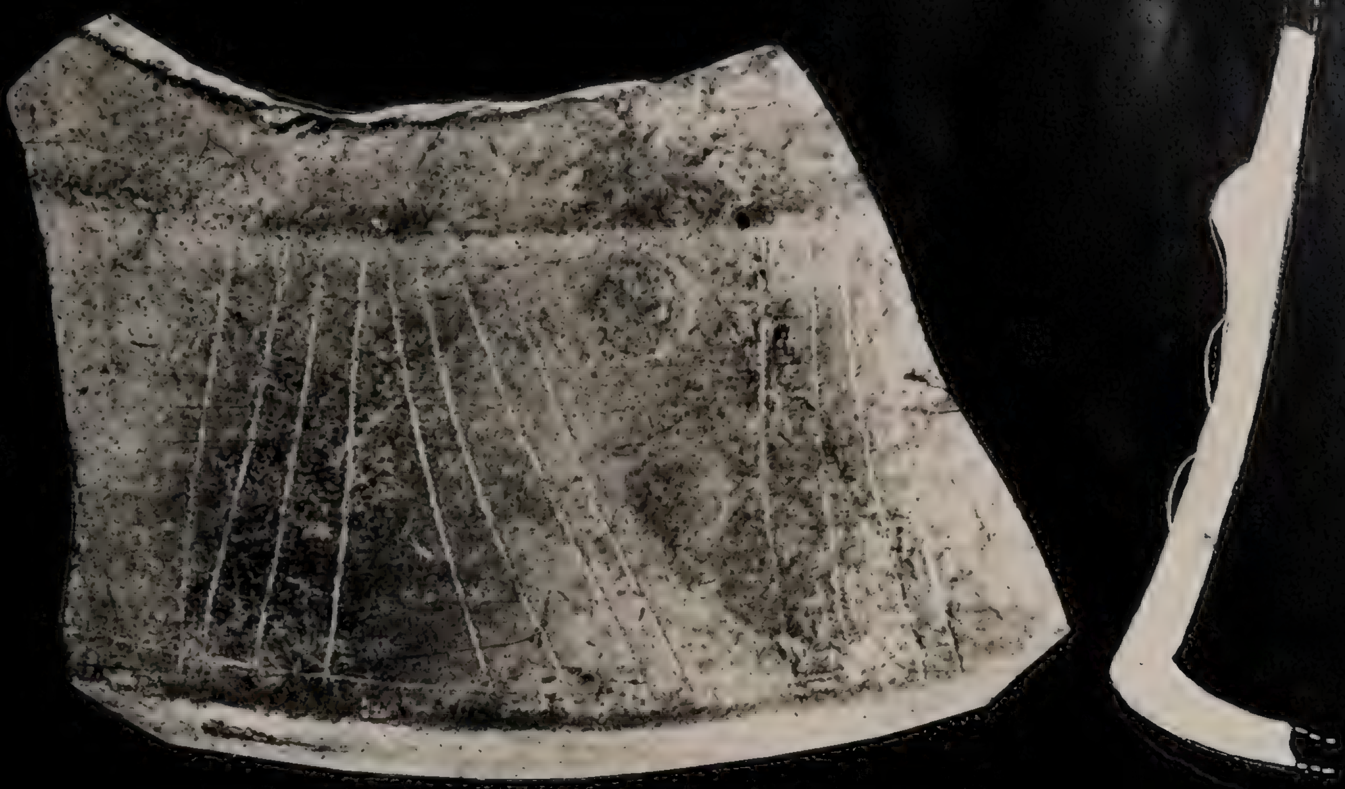
PLATE XII



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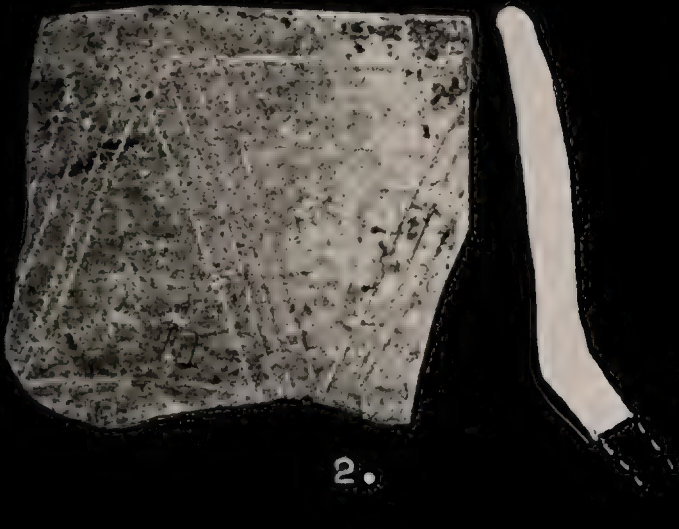

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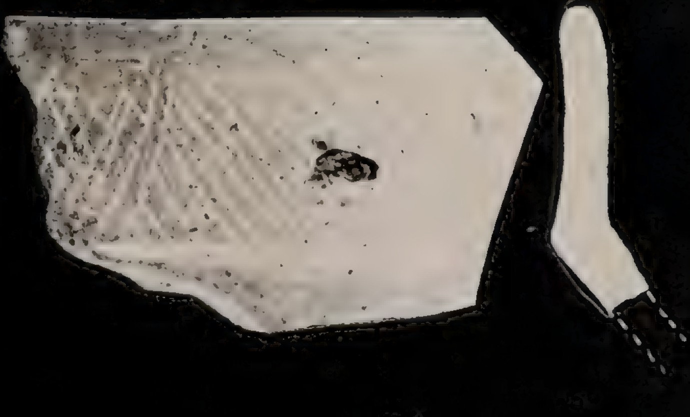

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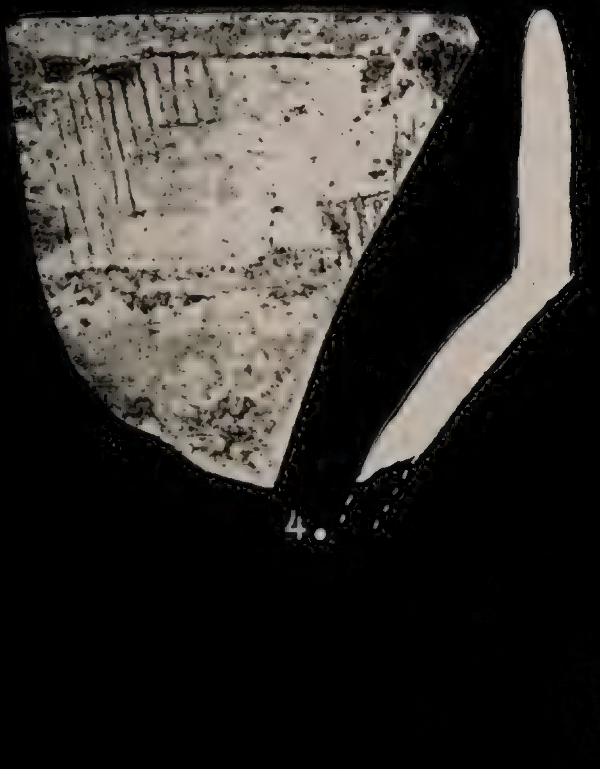

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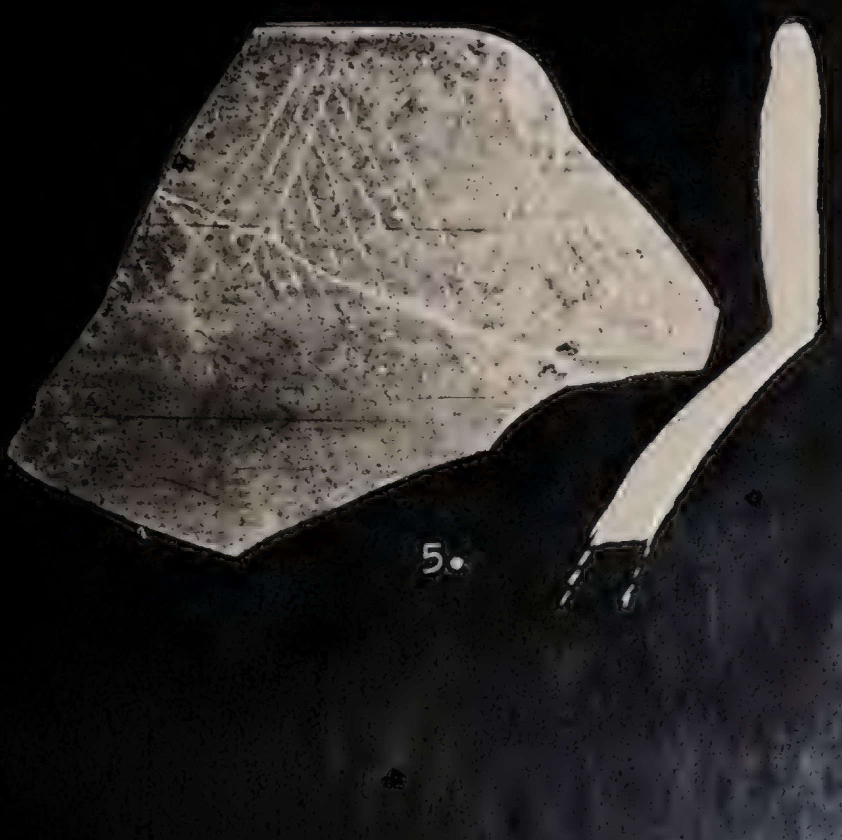

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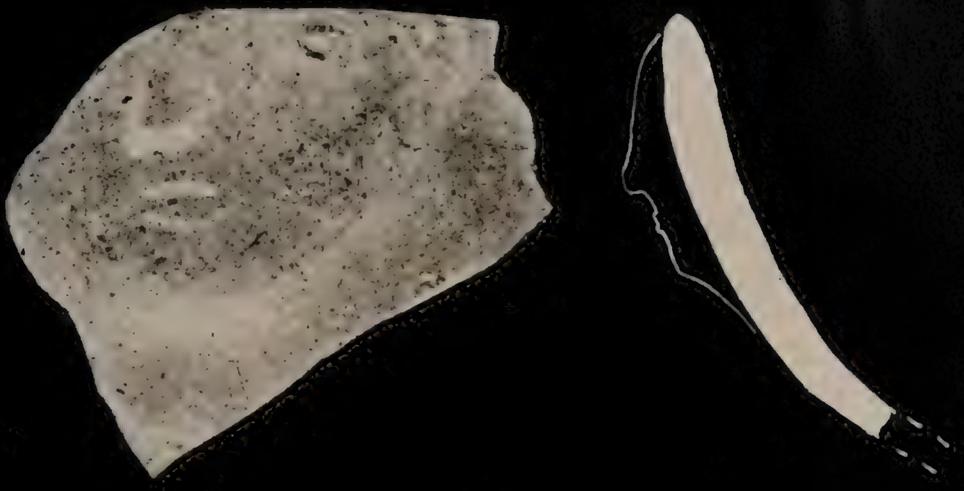
PLATE XIV



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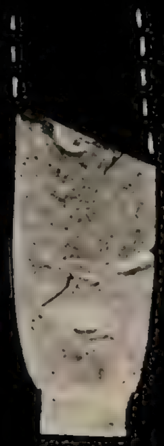

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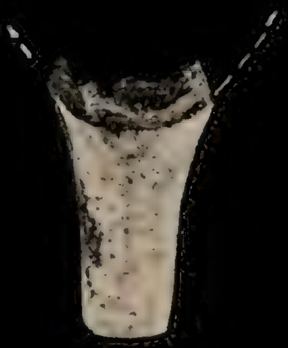

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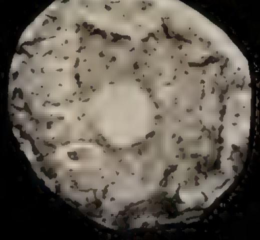

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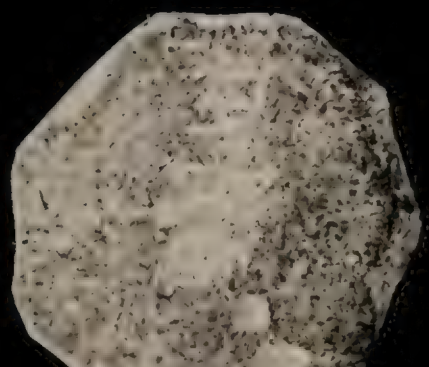

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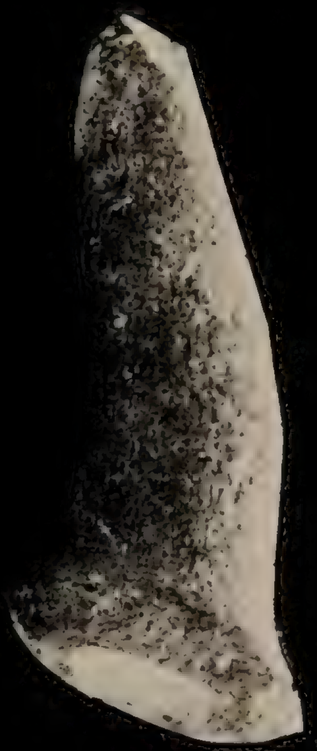

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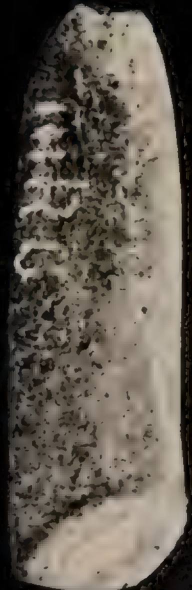

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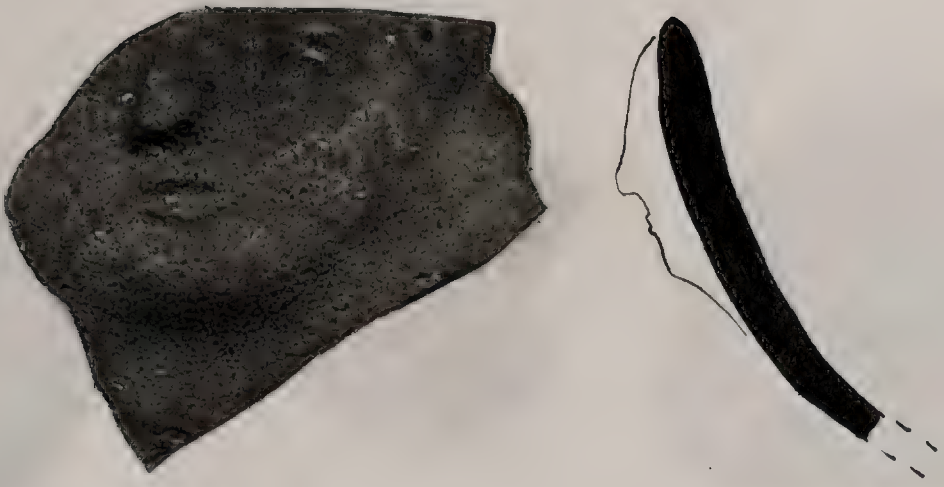
PLATE XIV



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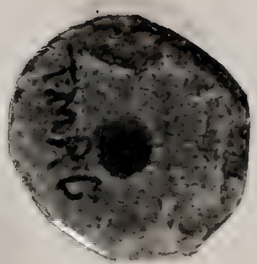

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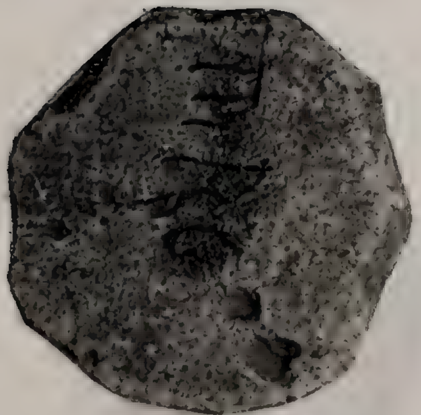

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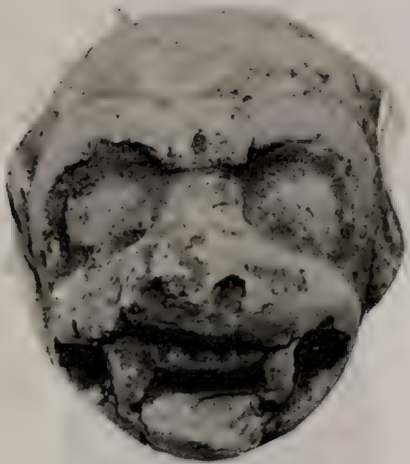
PLATE XIII



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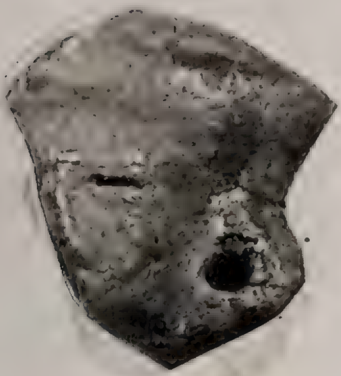

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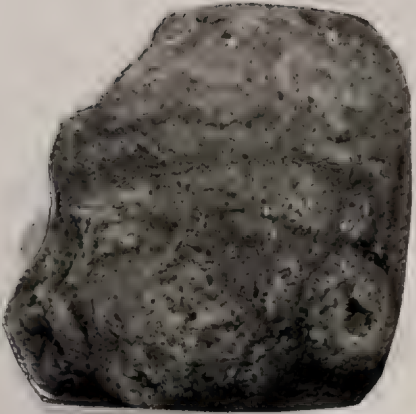

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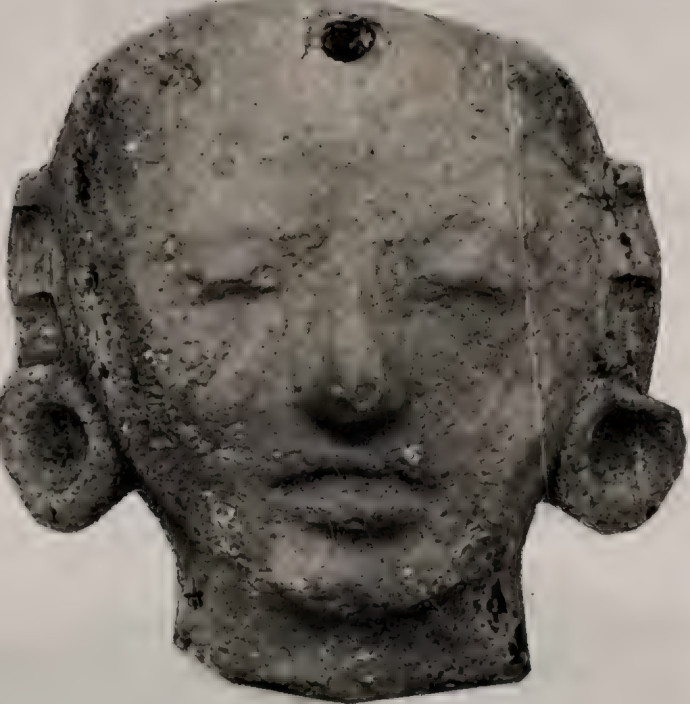

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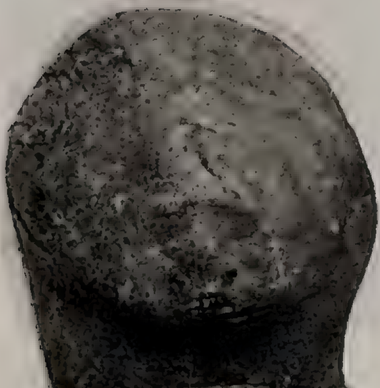

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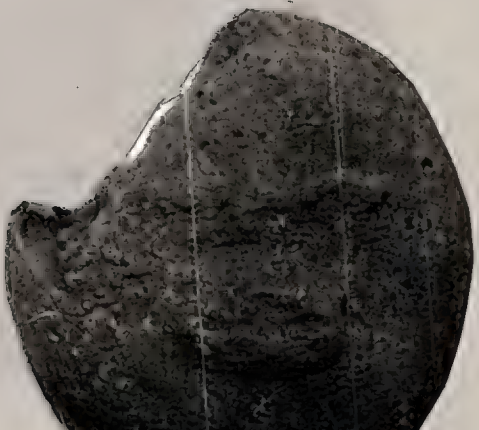

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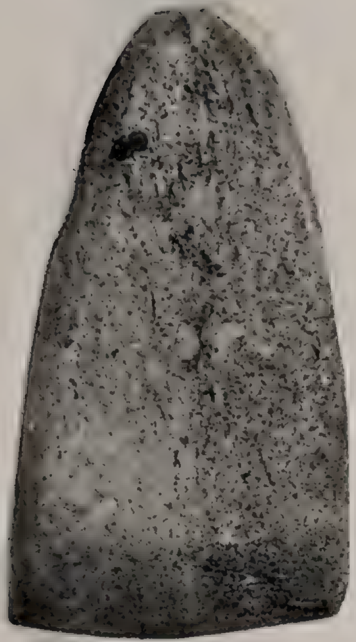
PLATE XVI.



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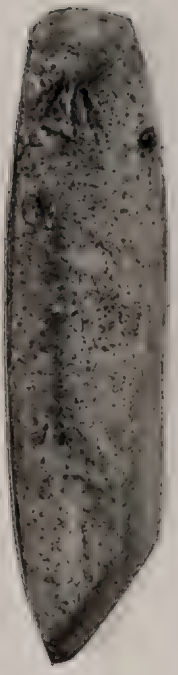

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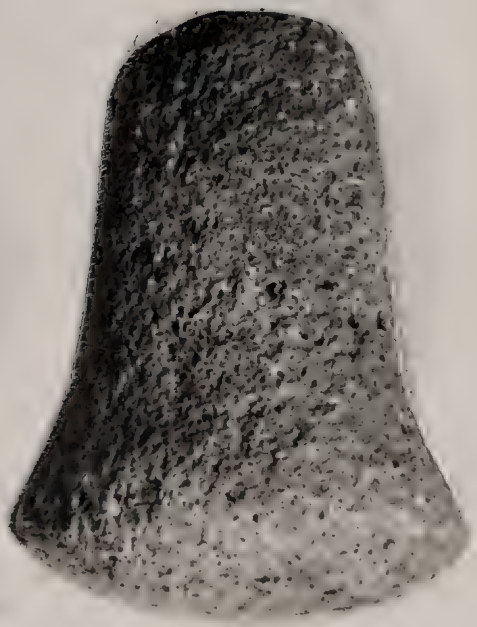

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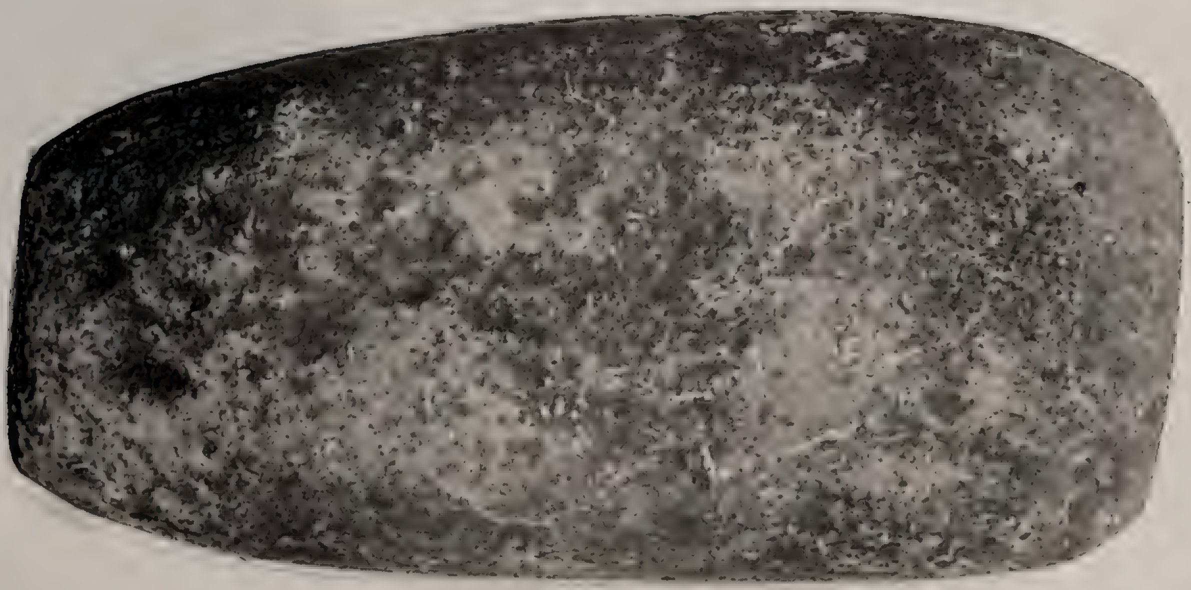

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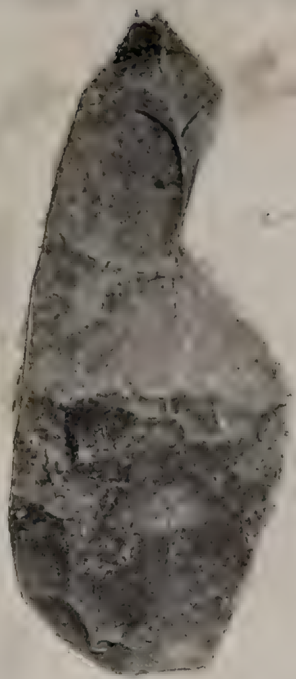
PLATE IV.



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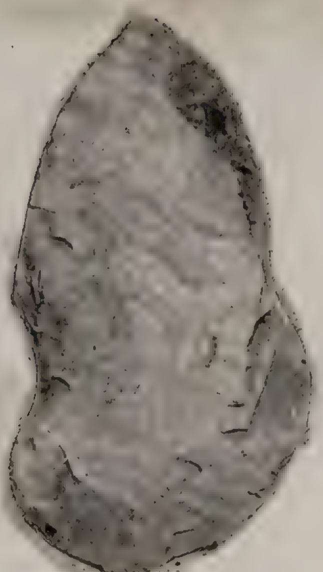
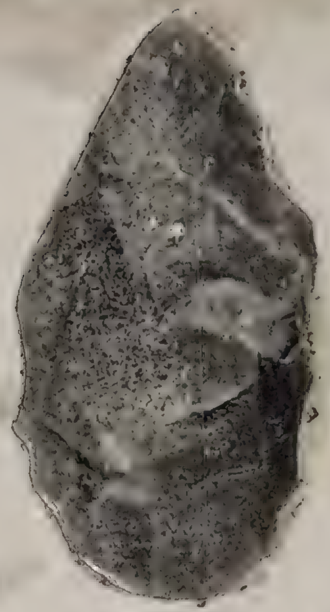
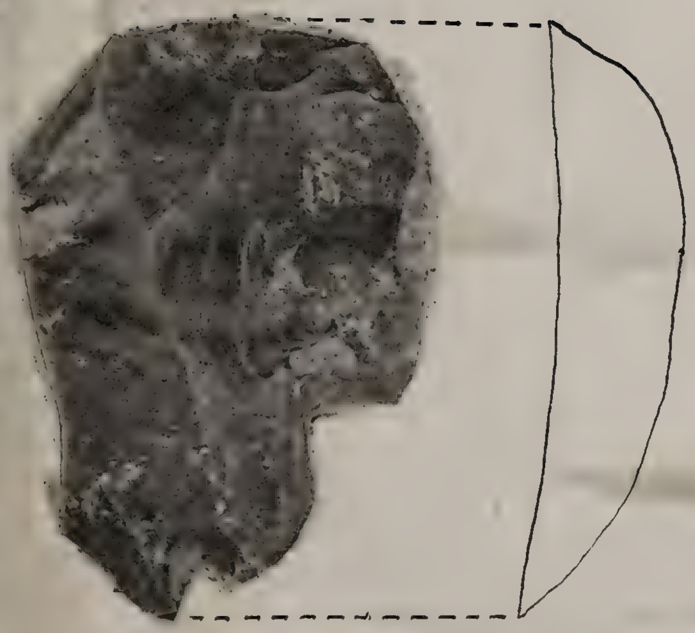


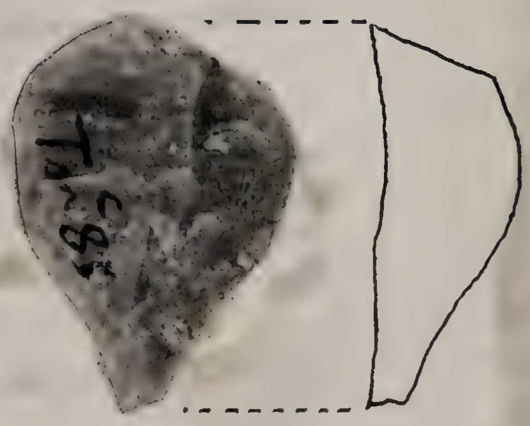
2. Diablo knife



3. Diablo knife

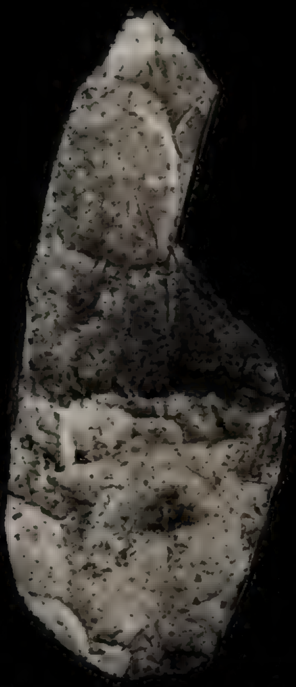


4. Humpbacked scraper



5. Snub-nosed scraper

PLATE IV.



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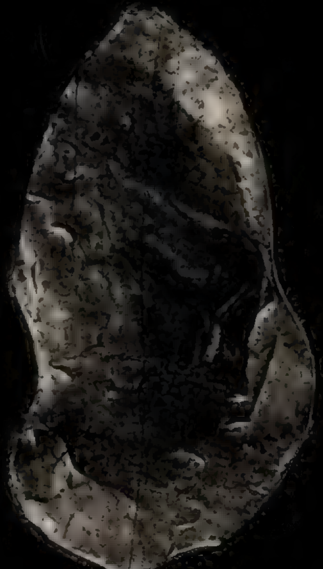
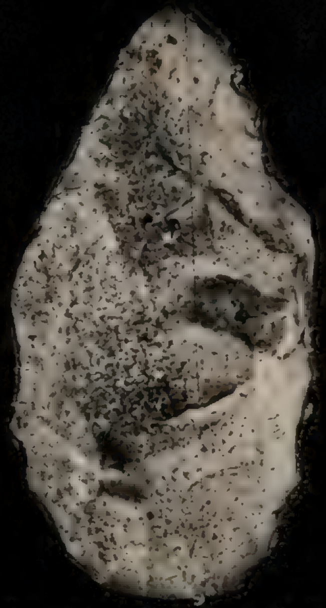
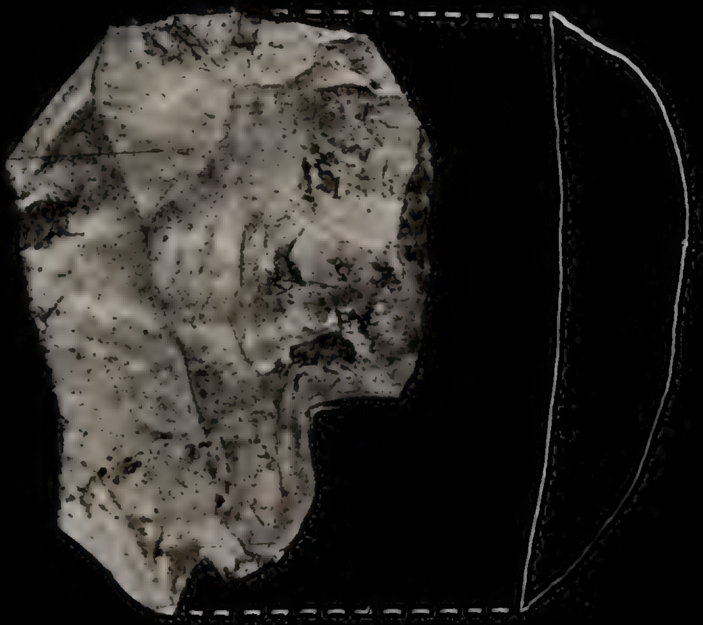


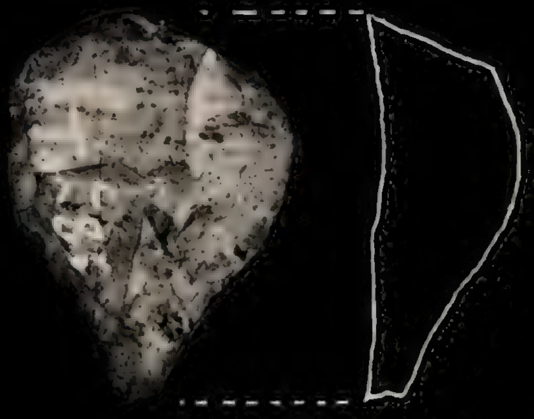
2. Diablo knife



3. Diablo knife



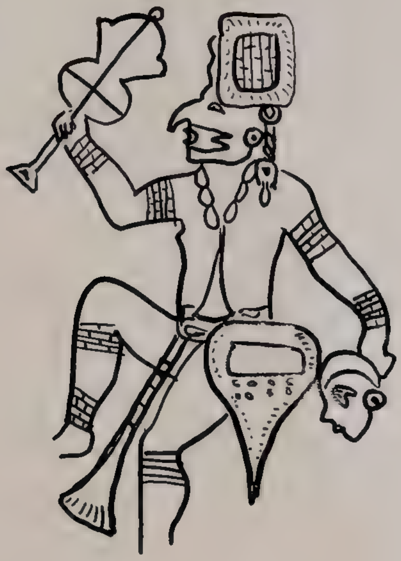
4. Humpbacked scraper



5. Snub-nosed scraper

PLATE XXVIII.

A COMPARISON OF A CADDO AND A HUASTEC CEREMONIAL FIGURE



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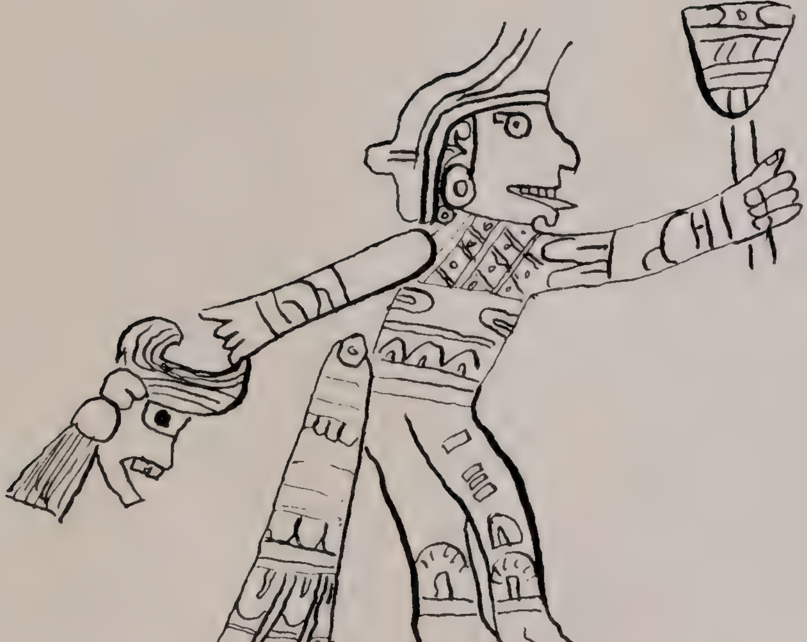
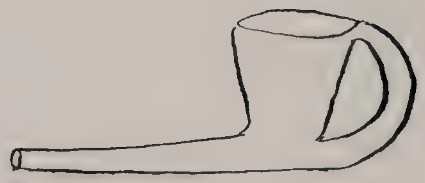


2.

PLATE XXVII



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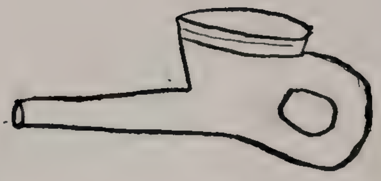

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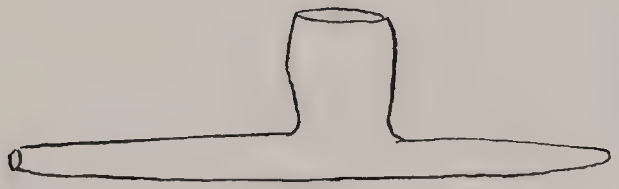

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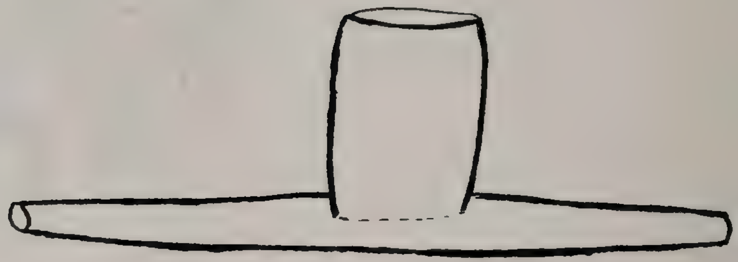

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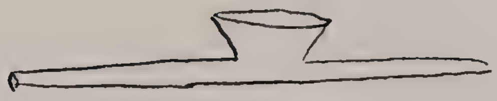

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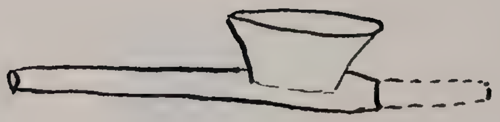

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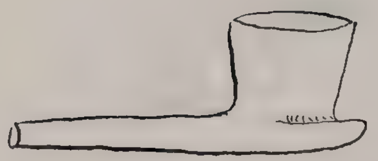

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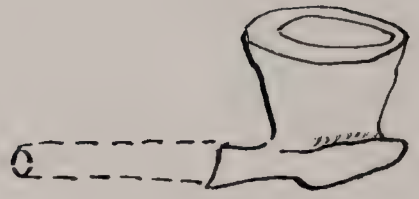

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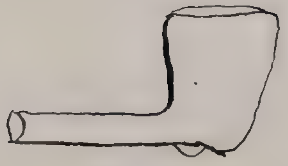

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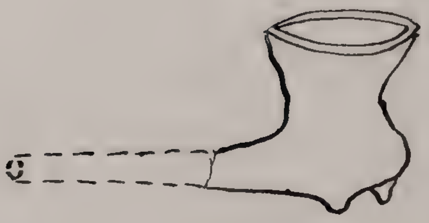

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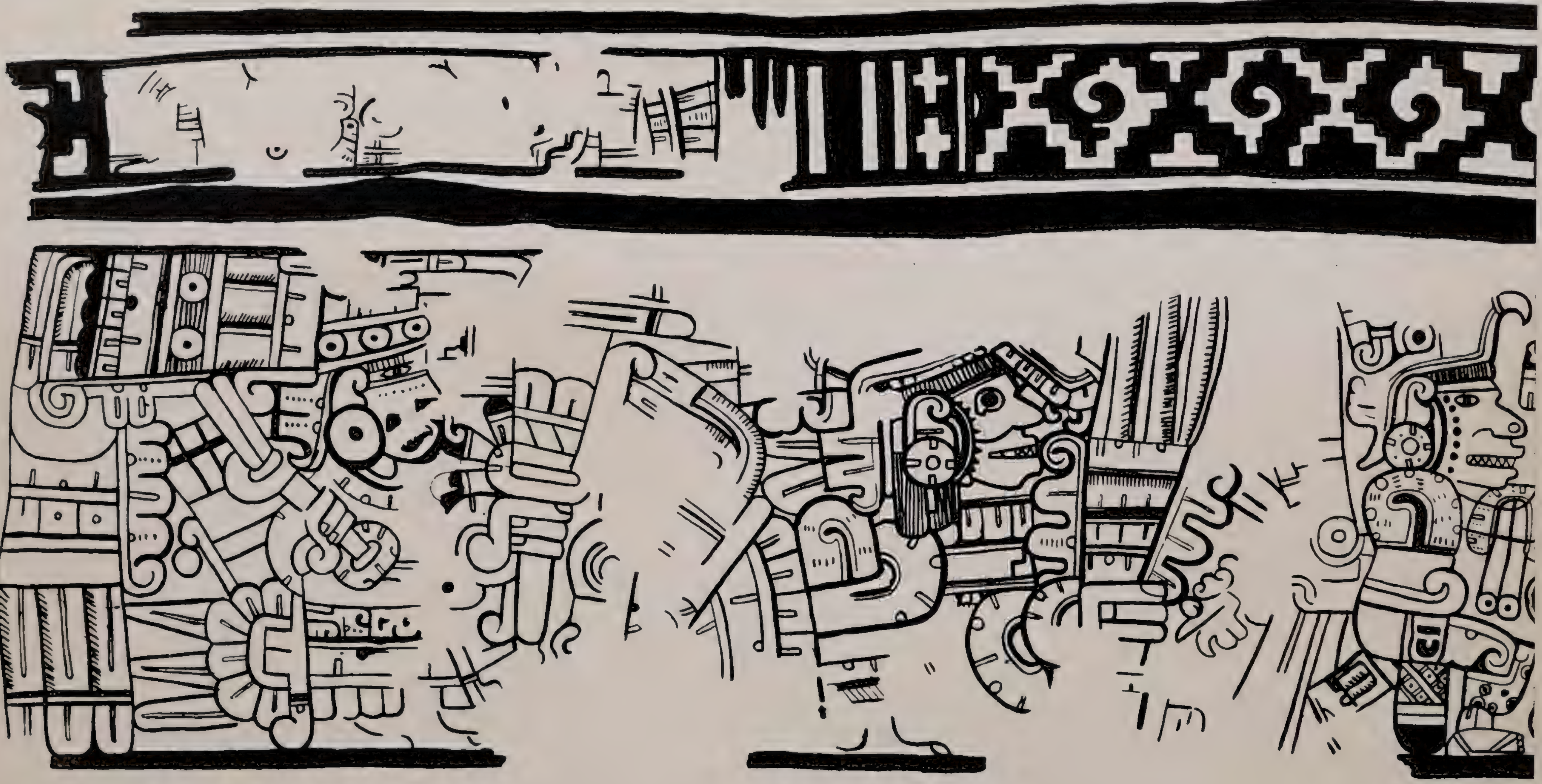

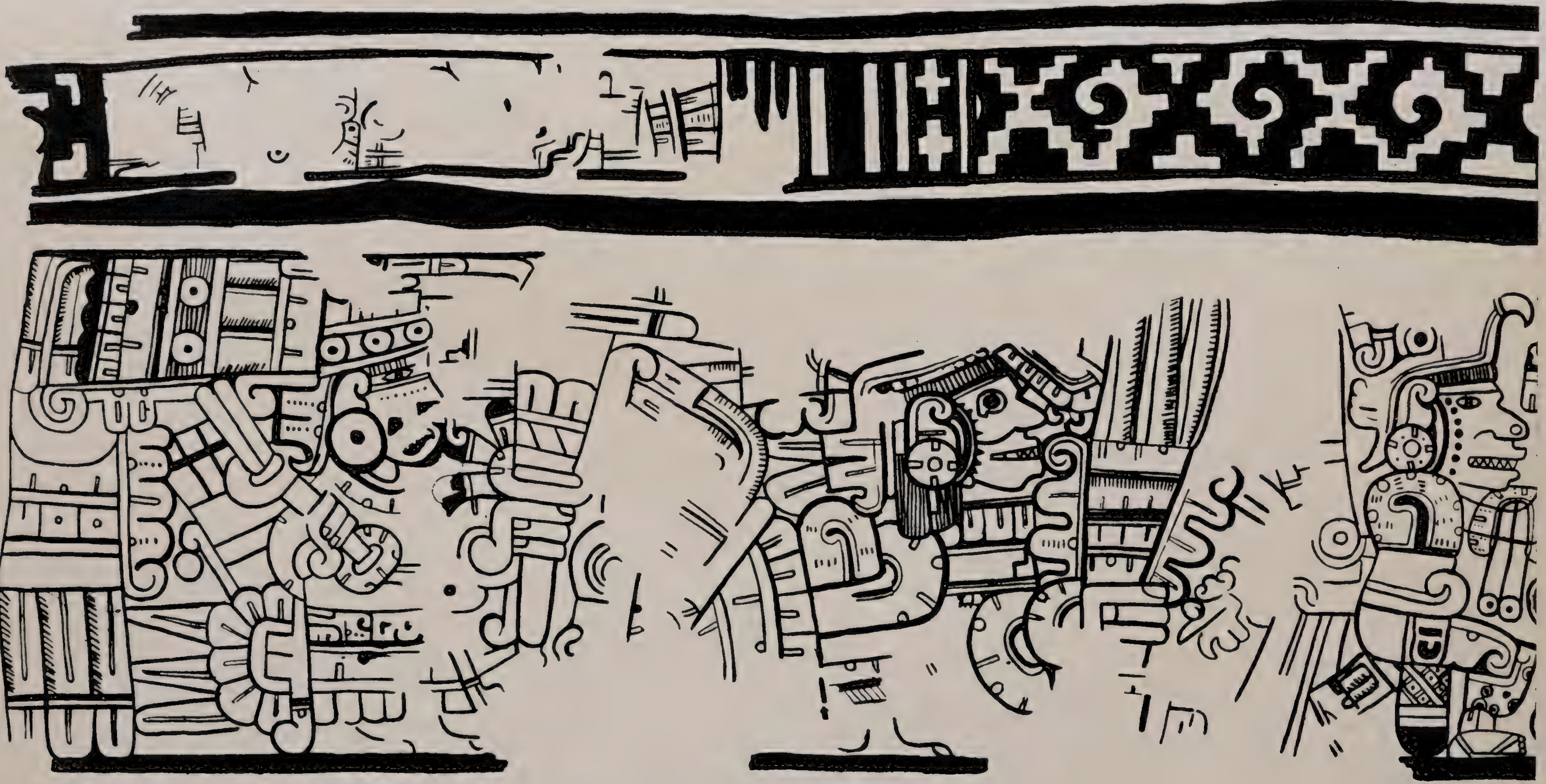

PLATE XXVIII.

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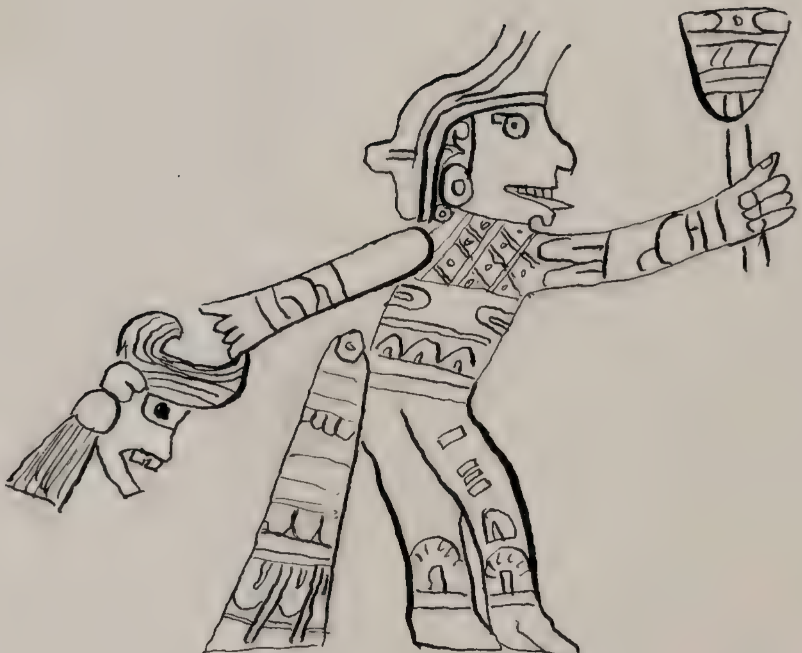

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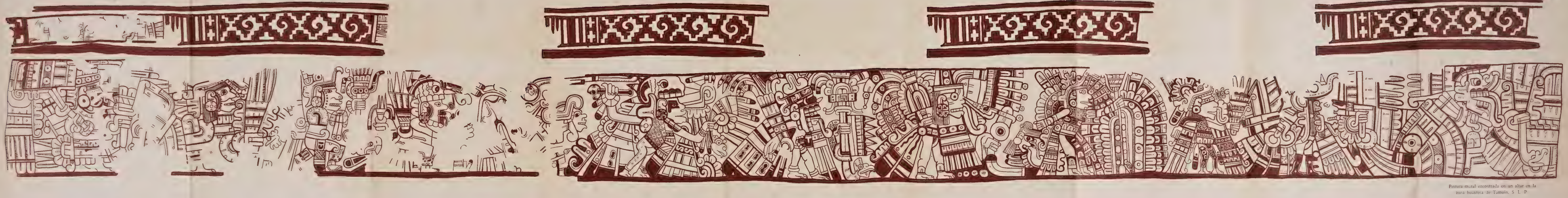
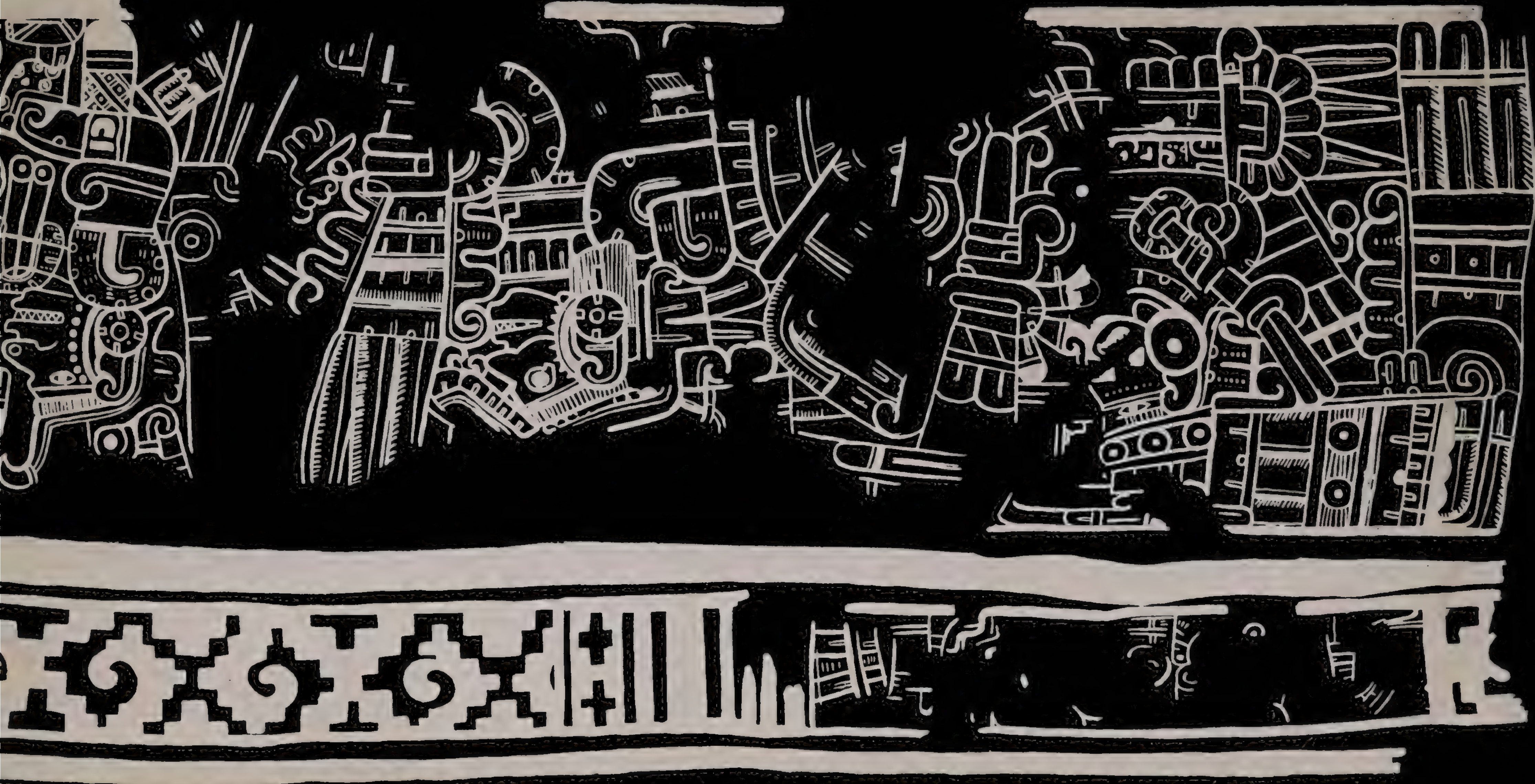
Plate III

Plate III

Los Angeles
Artifact



Pintura mural encontrada en un altar en la zona huasteca de Tamuín, S. L. P.



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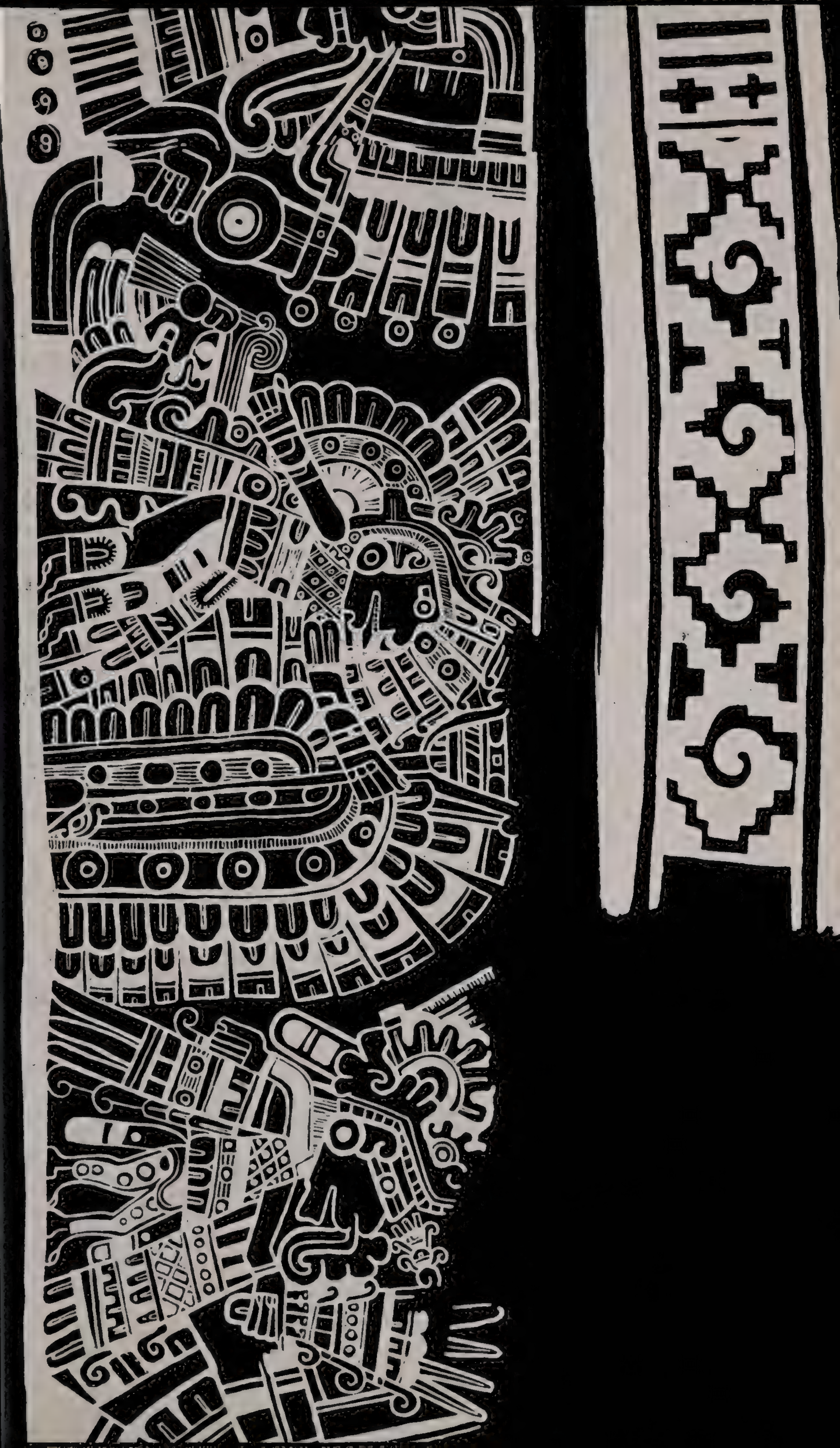

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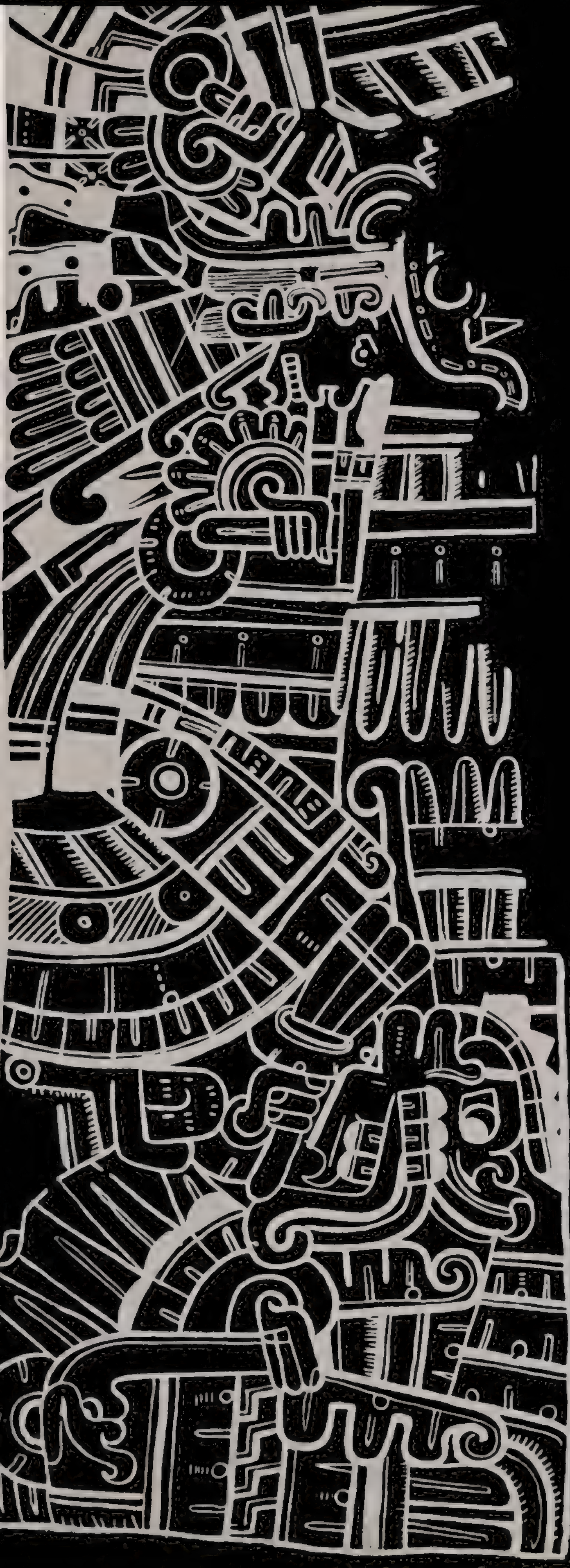

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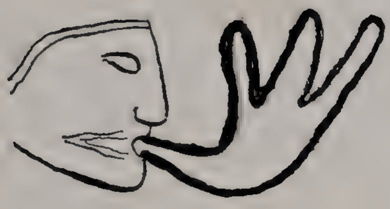
PLATE XXVI



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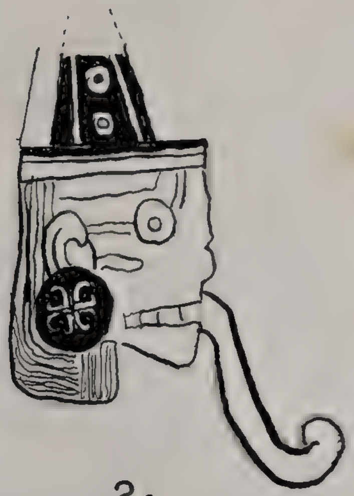

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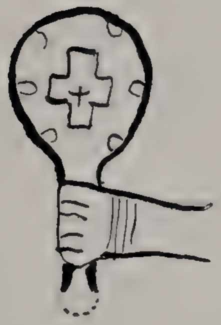

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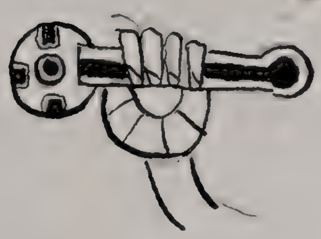

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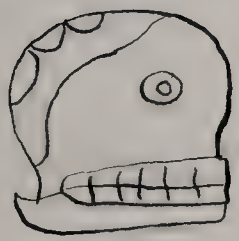

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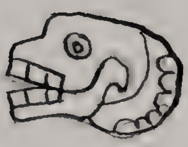

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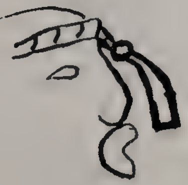

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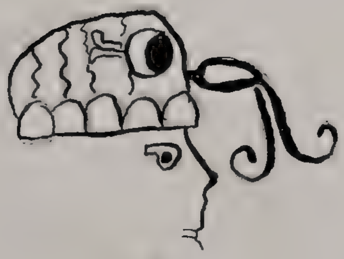

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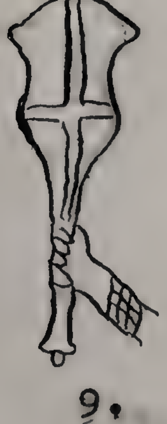

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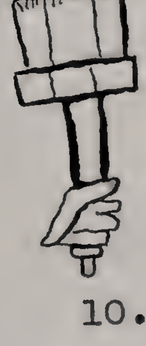

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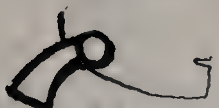

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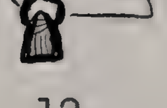

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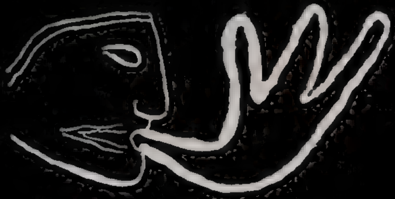
PLATE XXVI



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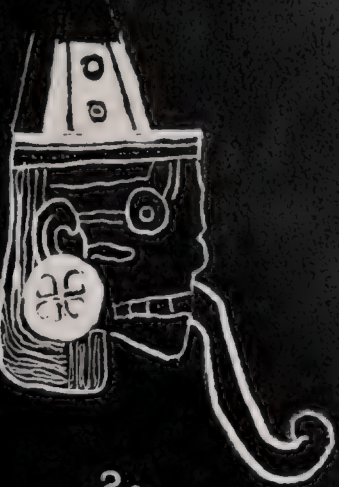

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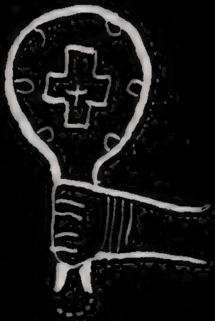

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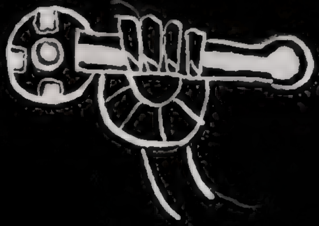

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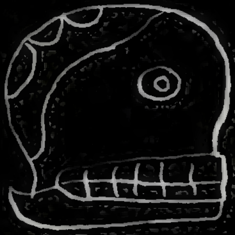

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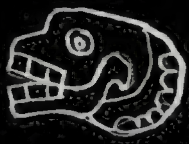

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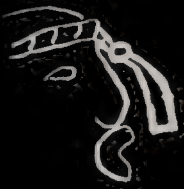

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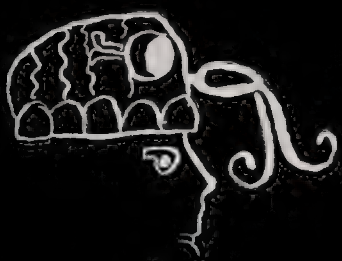

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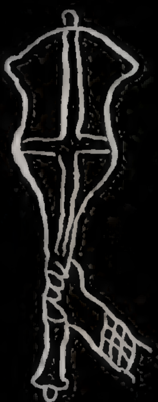

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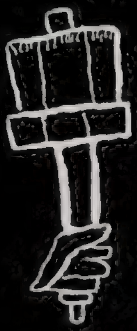

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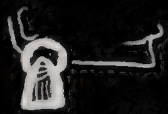

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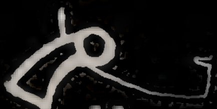

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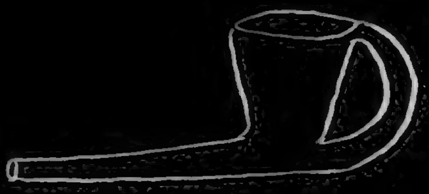
PLATE XXVII



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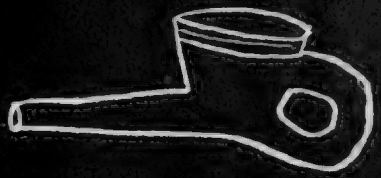

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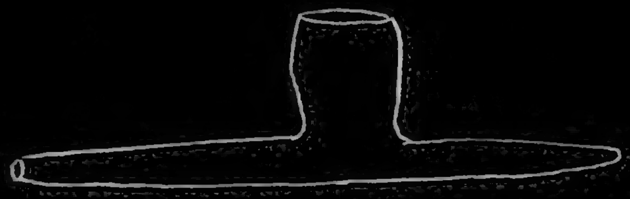

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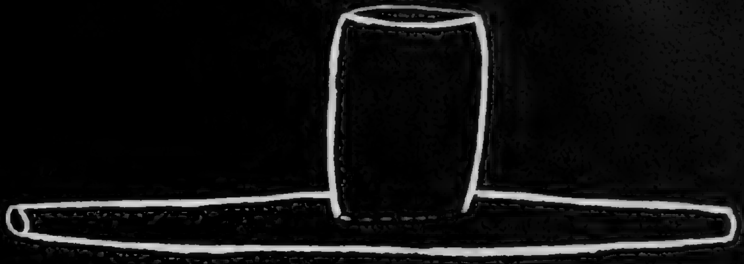

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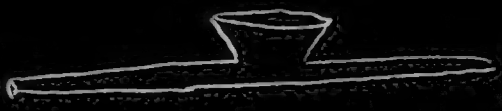

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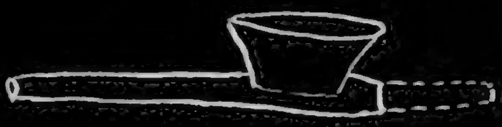

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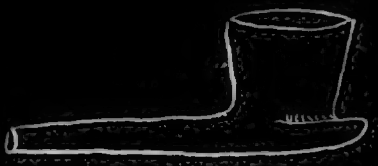

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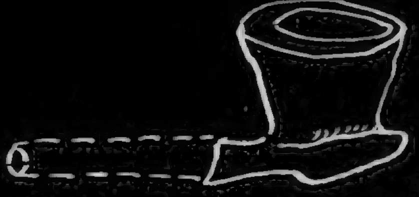

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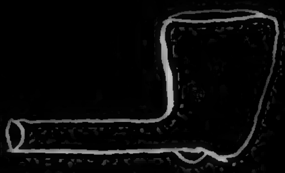

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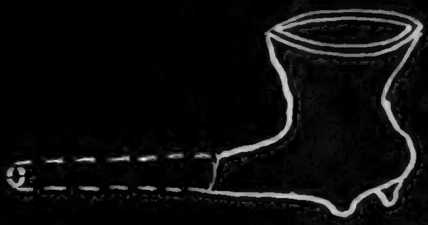

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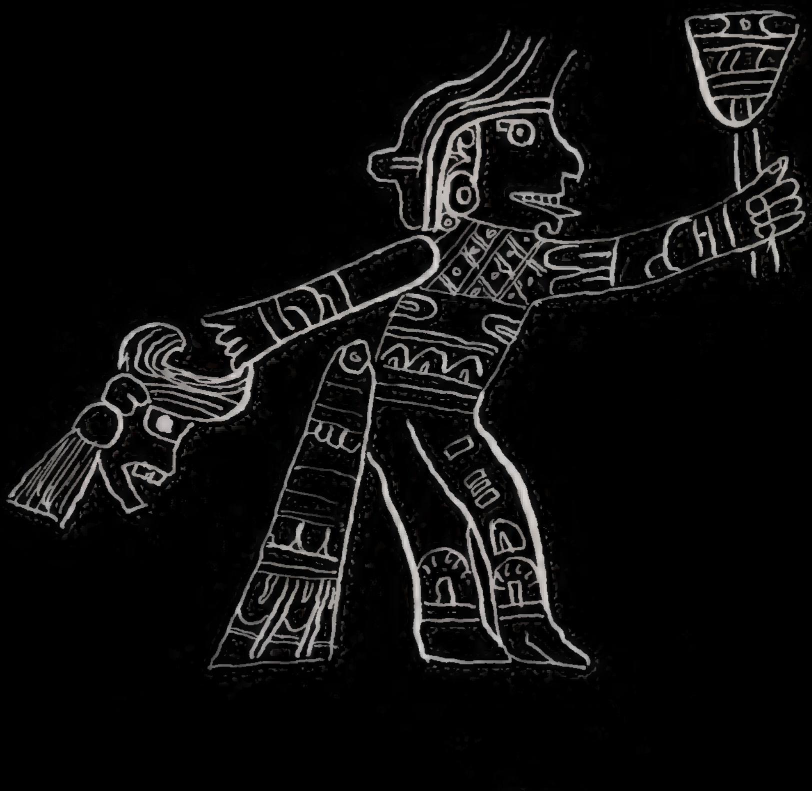

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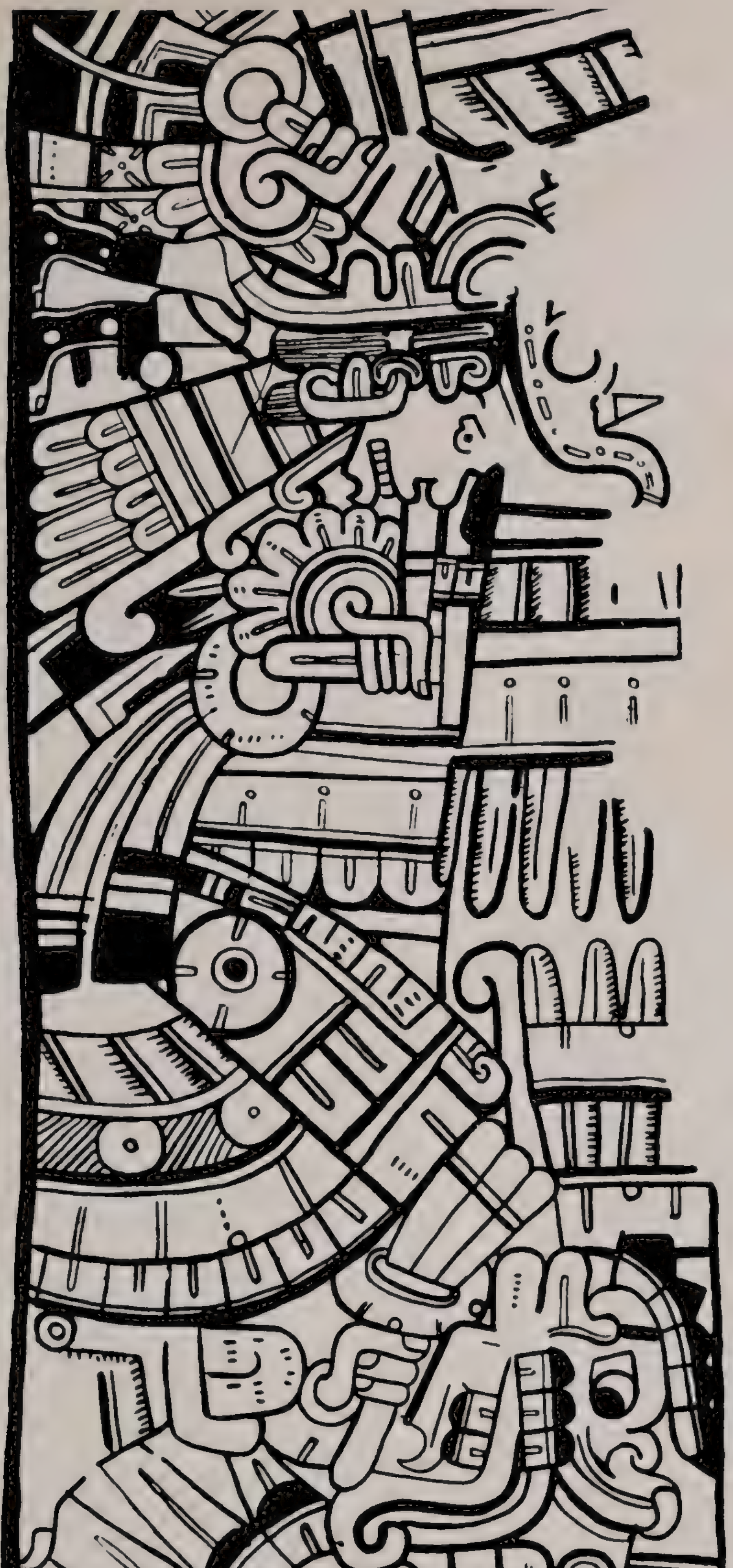
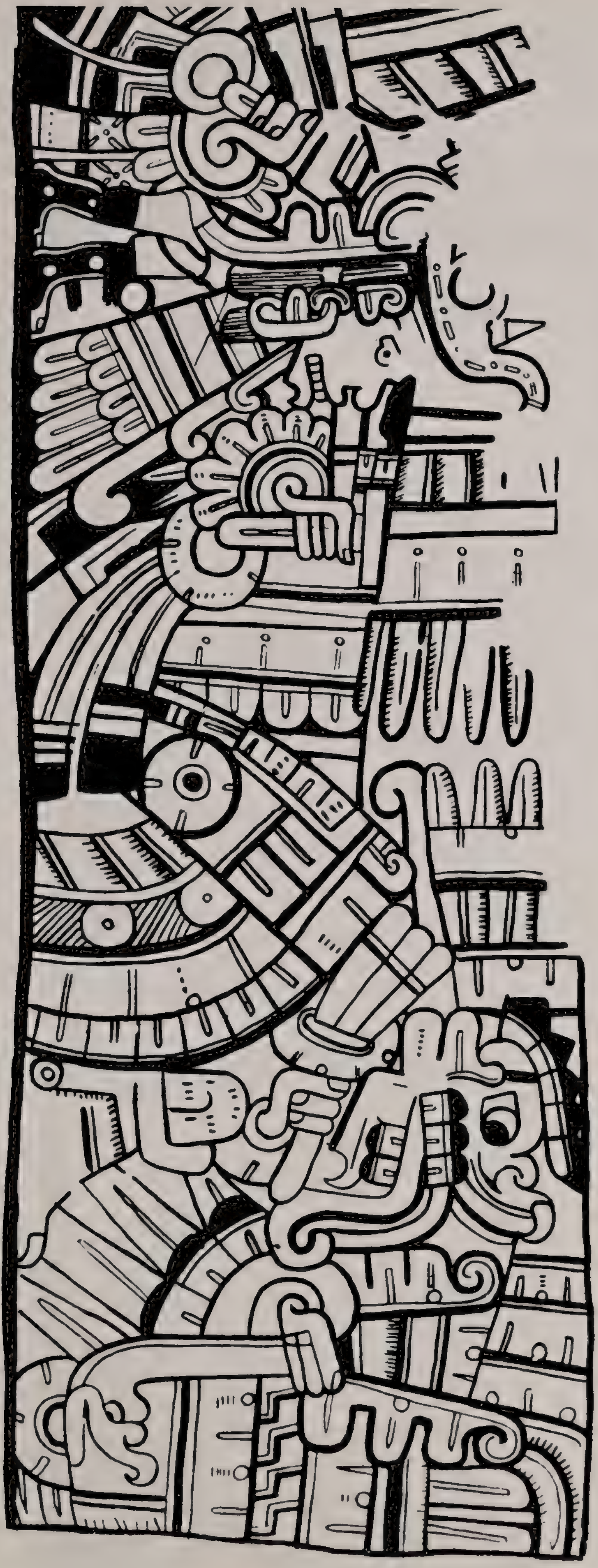
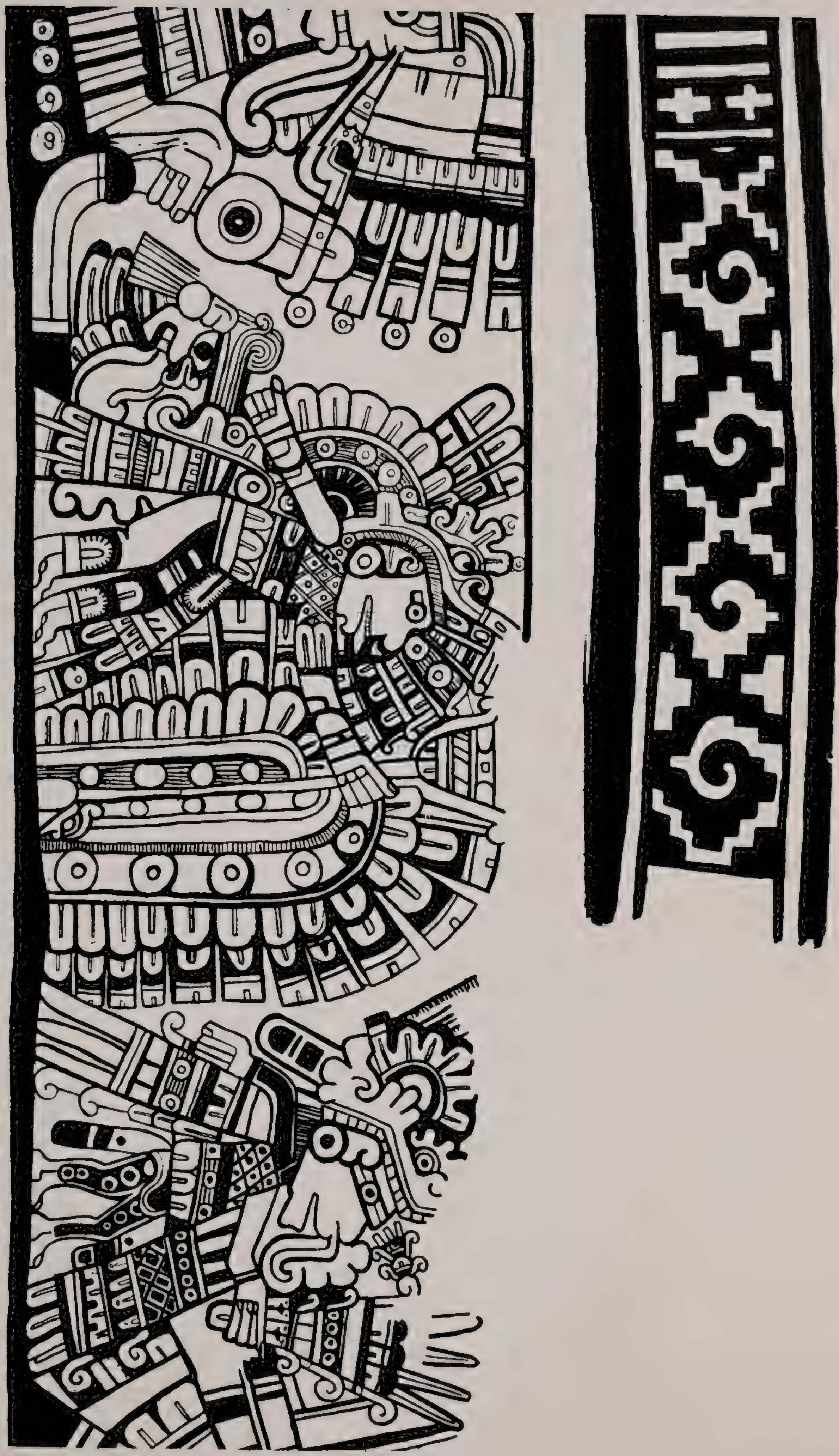
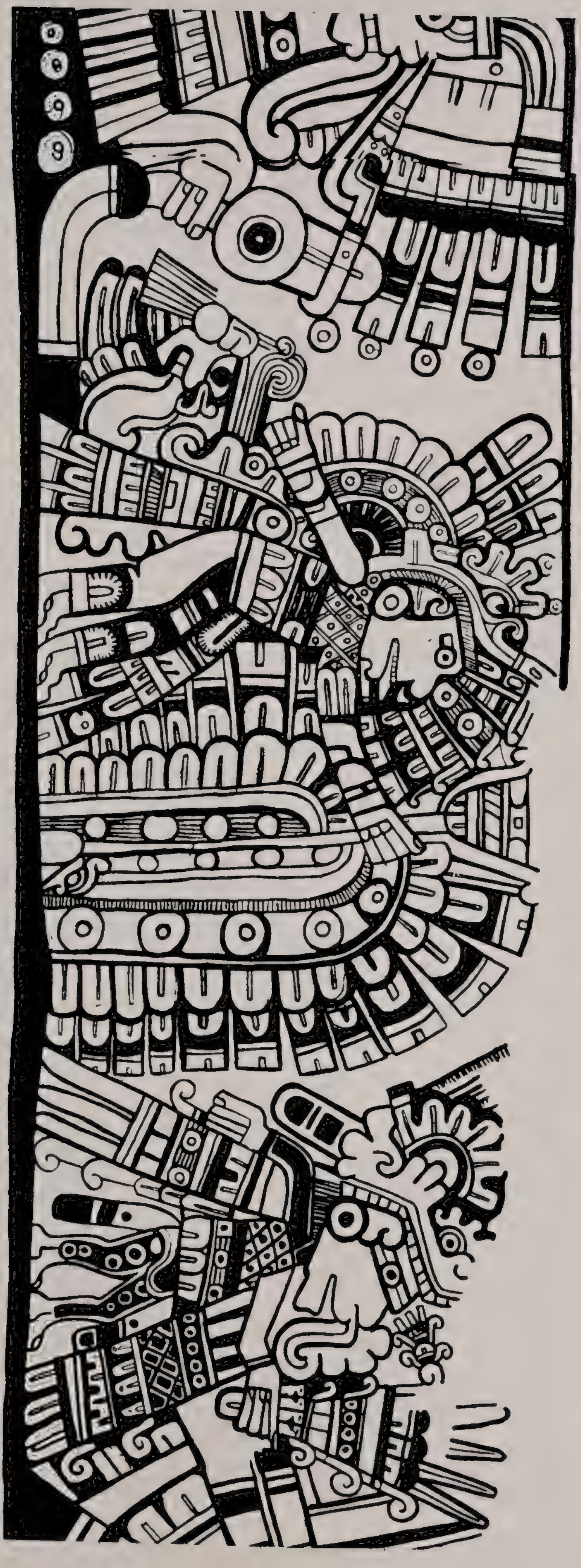
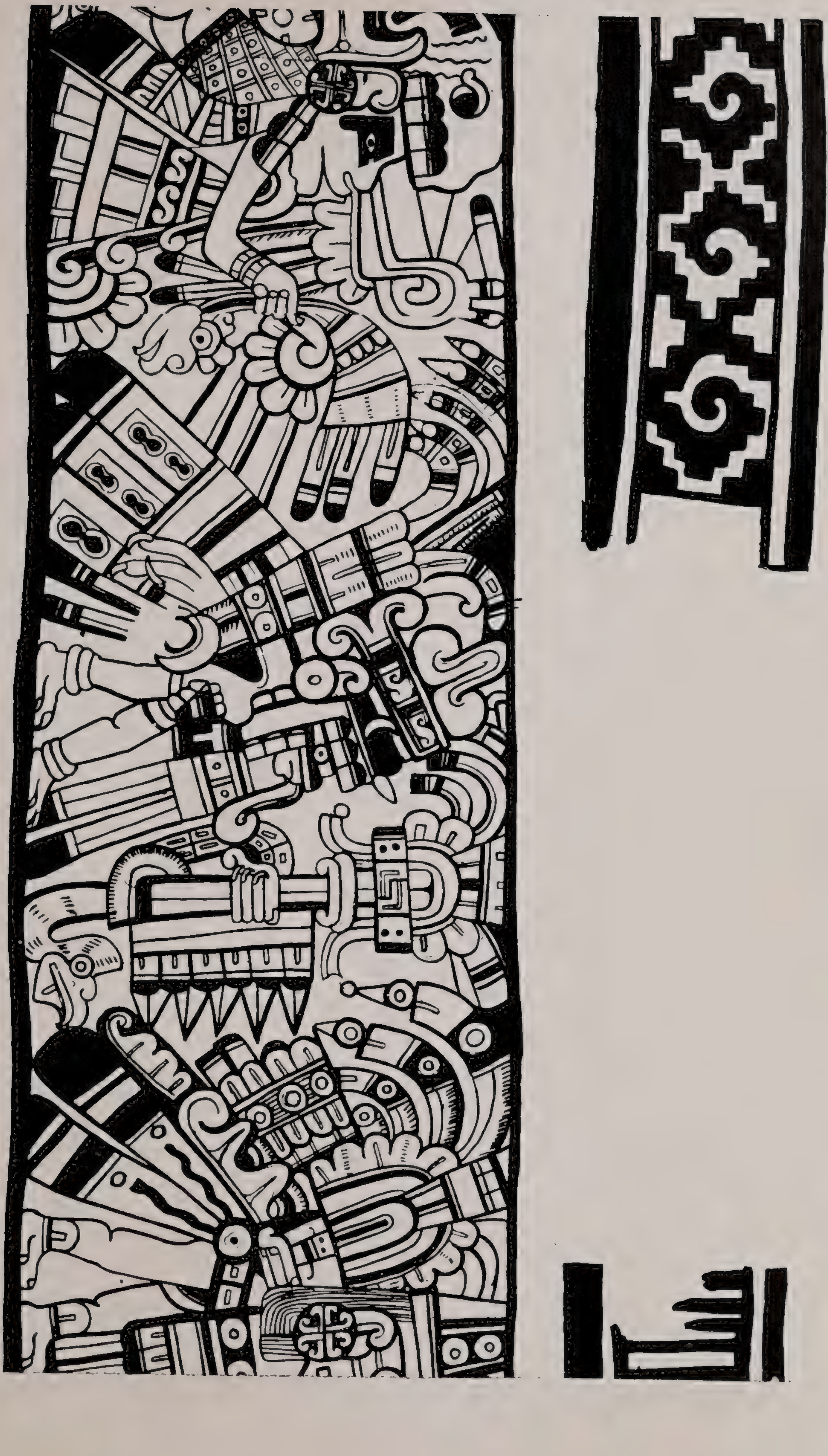
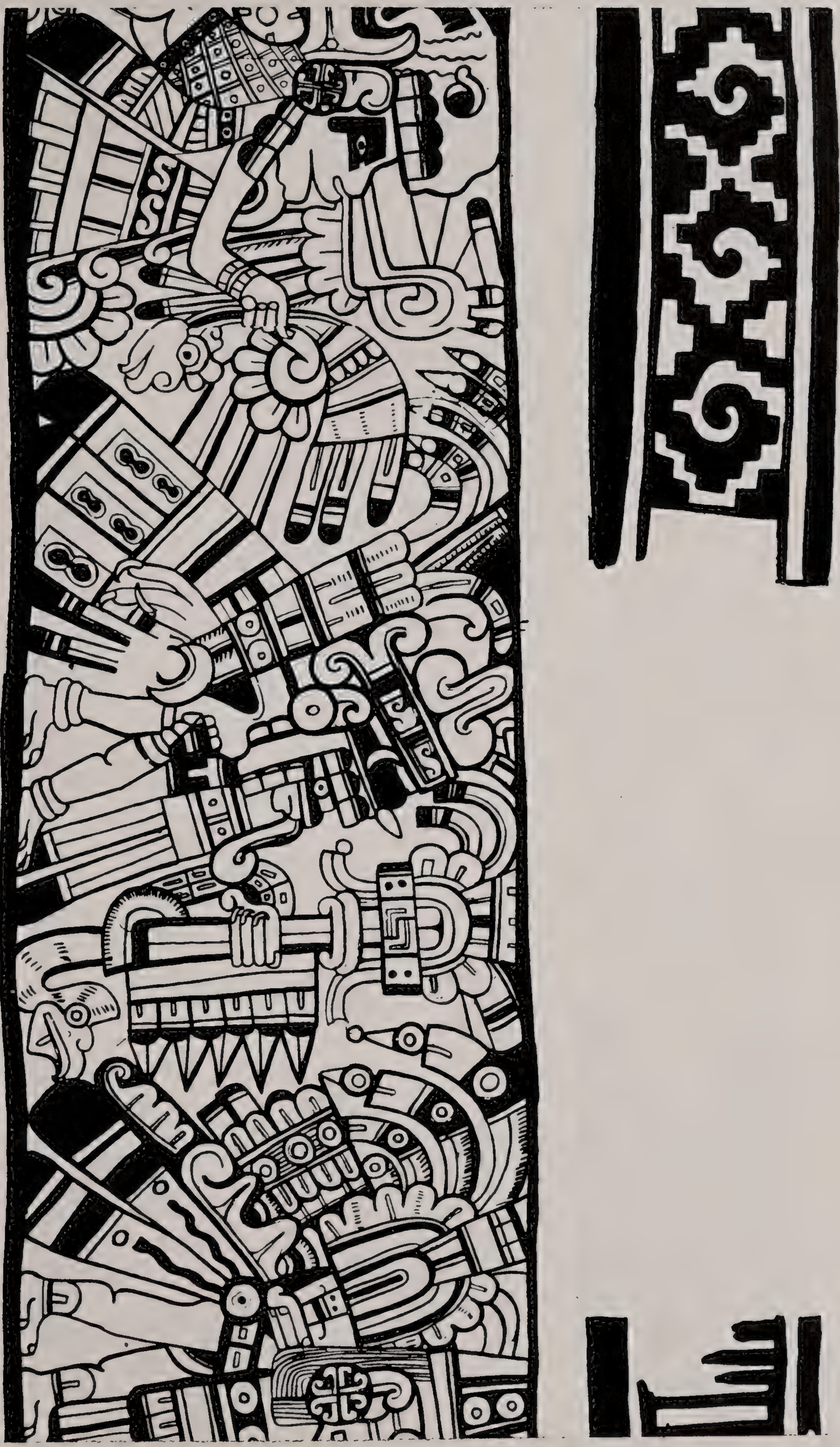


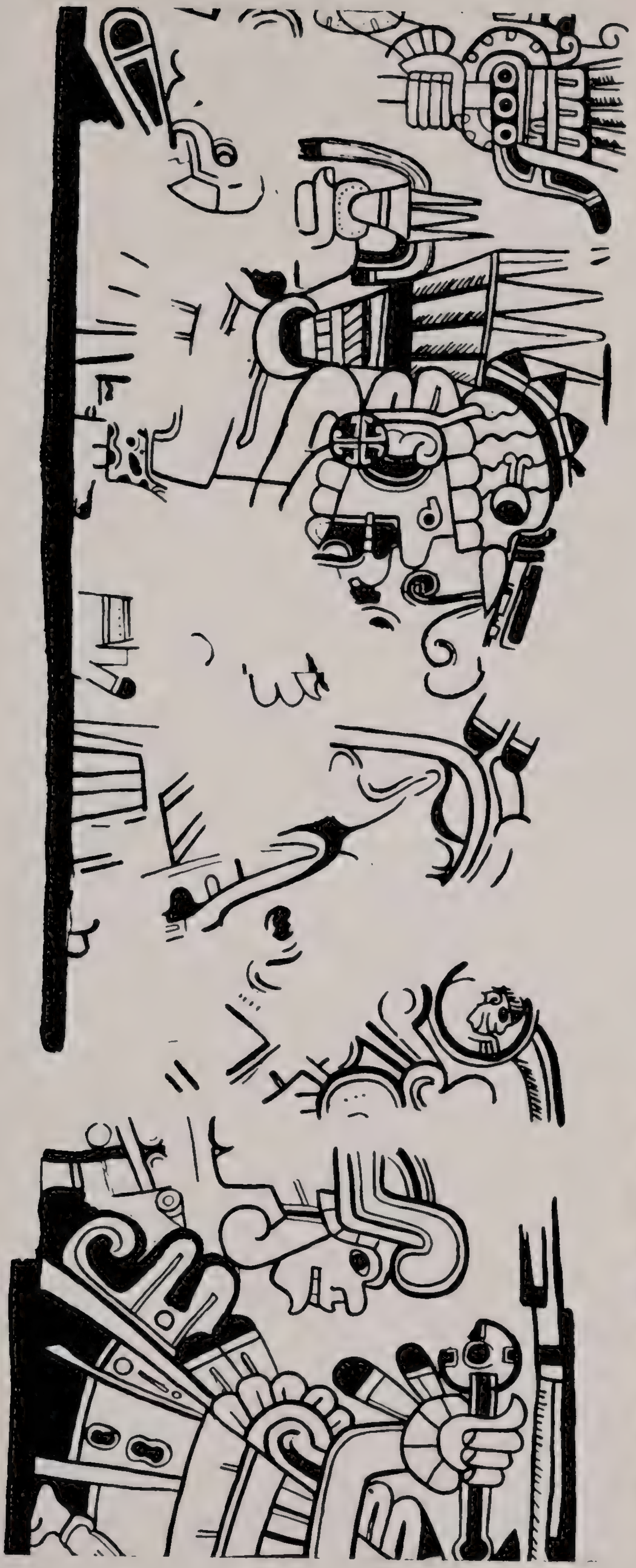


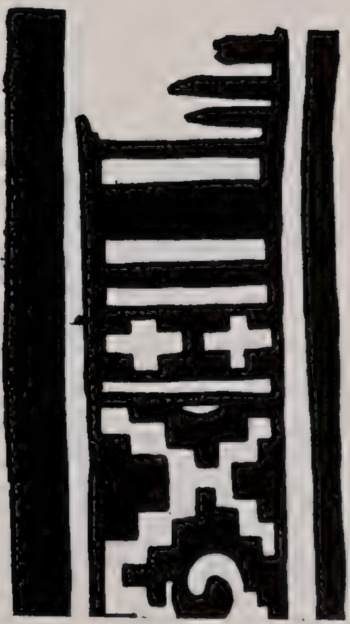


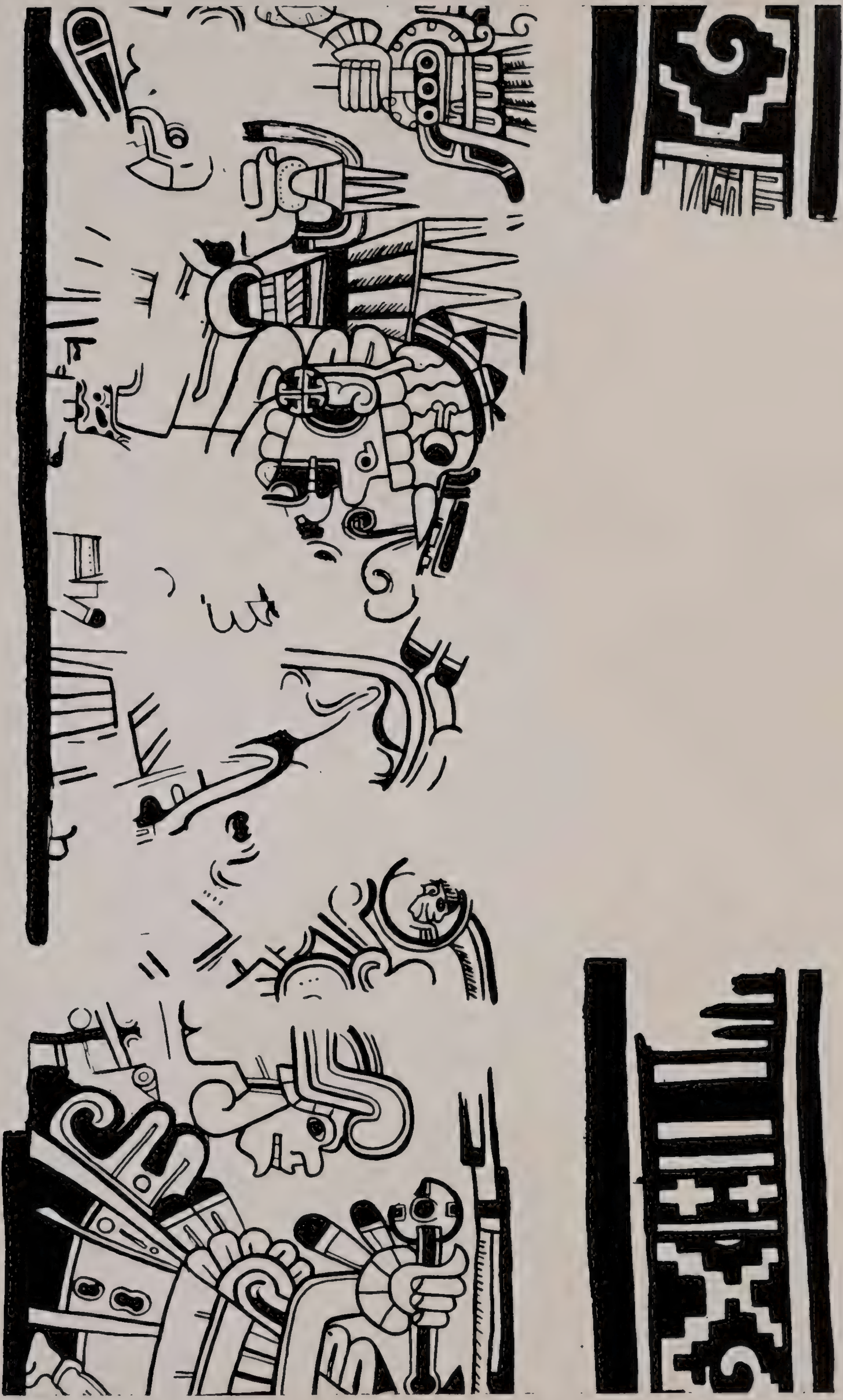












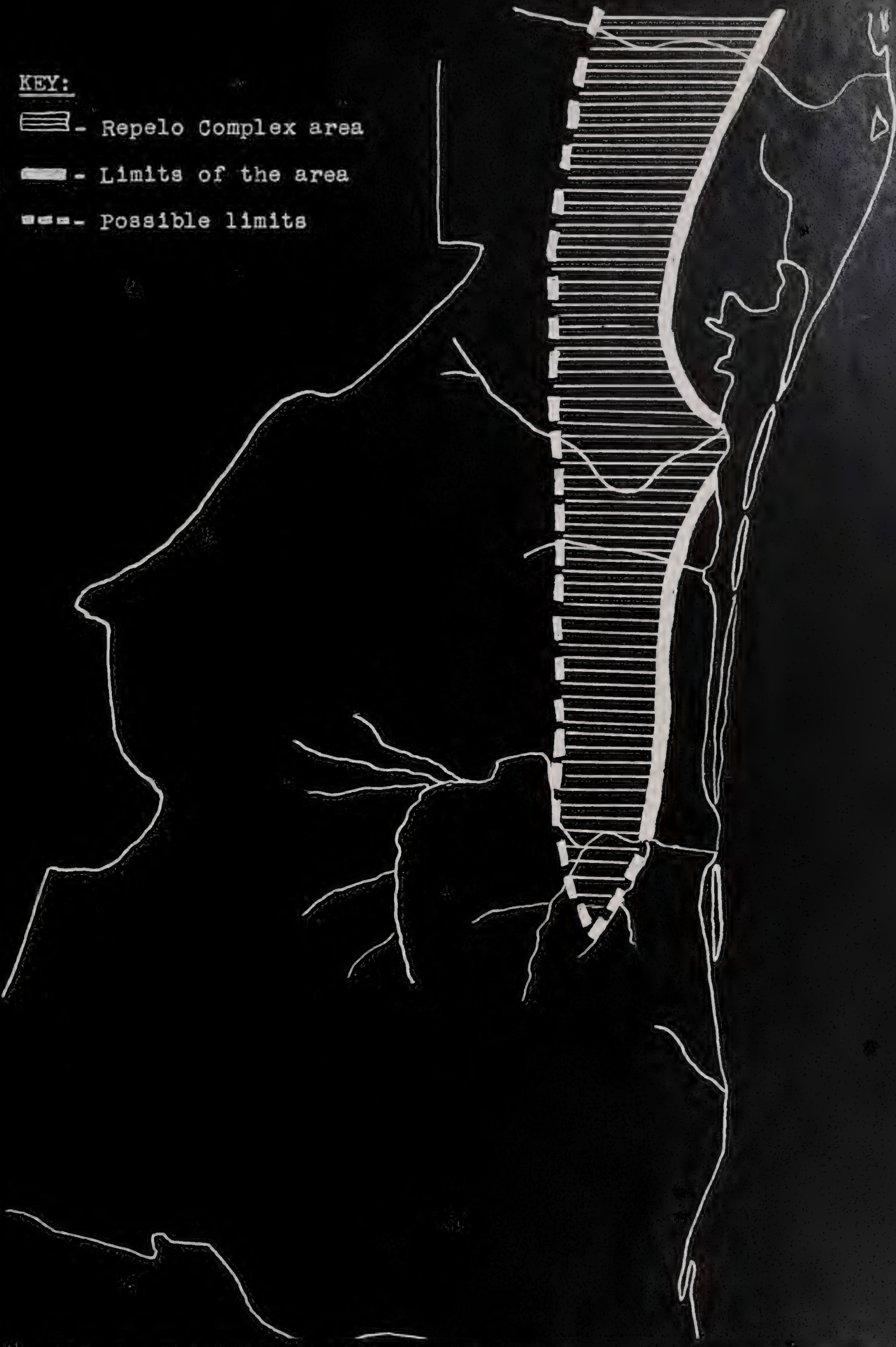


Fig. 5. The distribution of the Repelo Complex in Tamaulipas

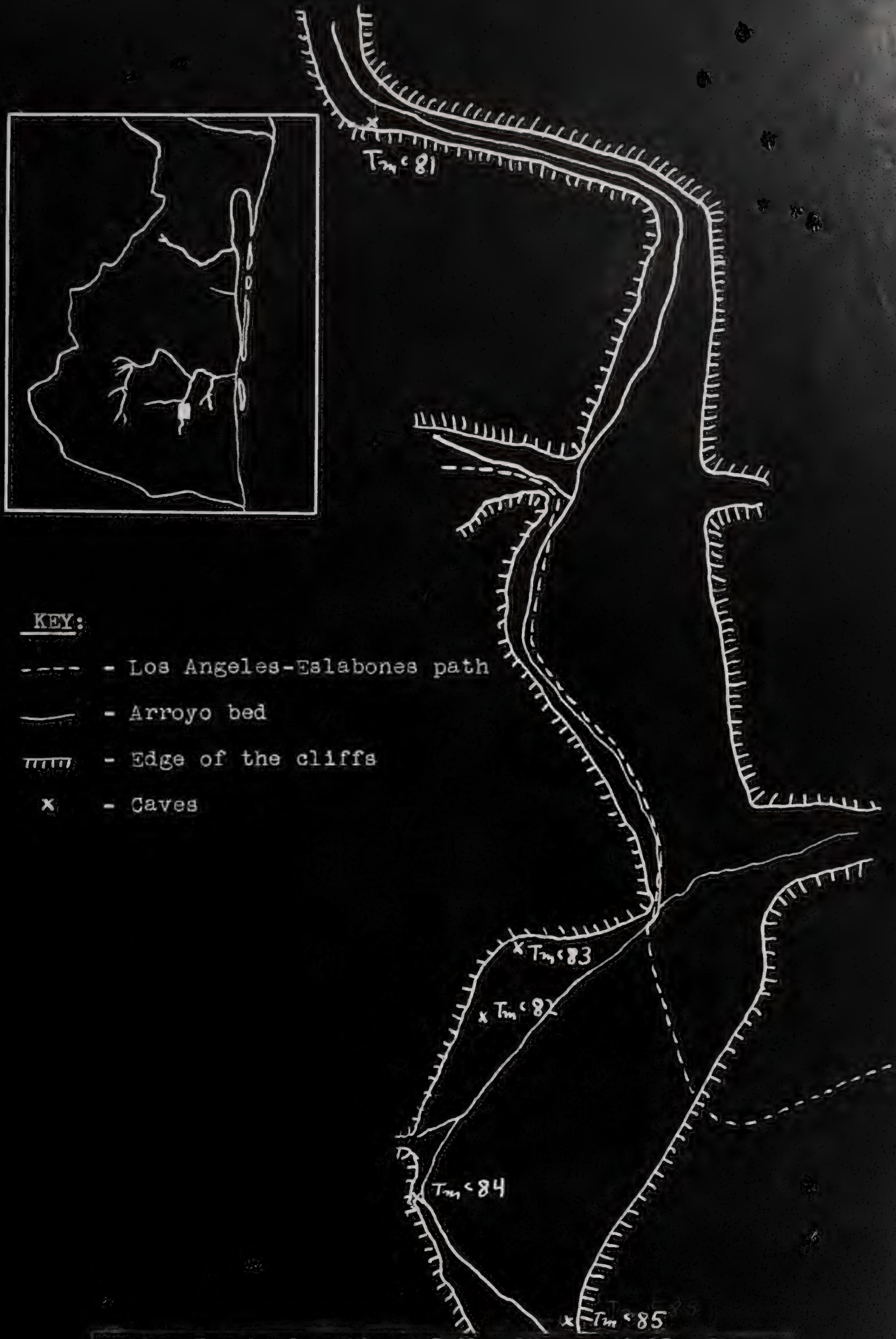


Fig. 3. The location of the Canyon Diablo Caves

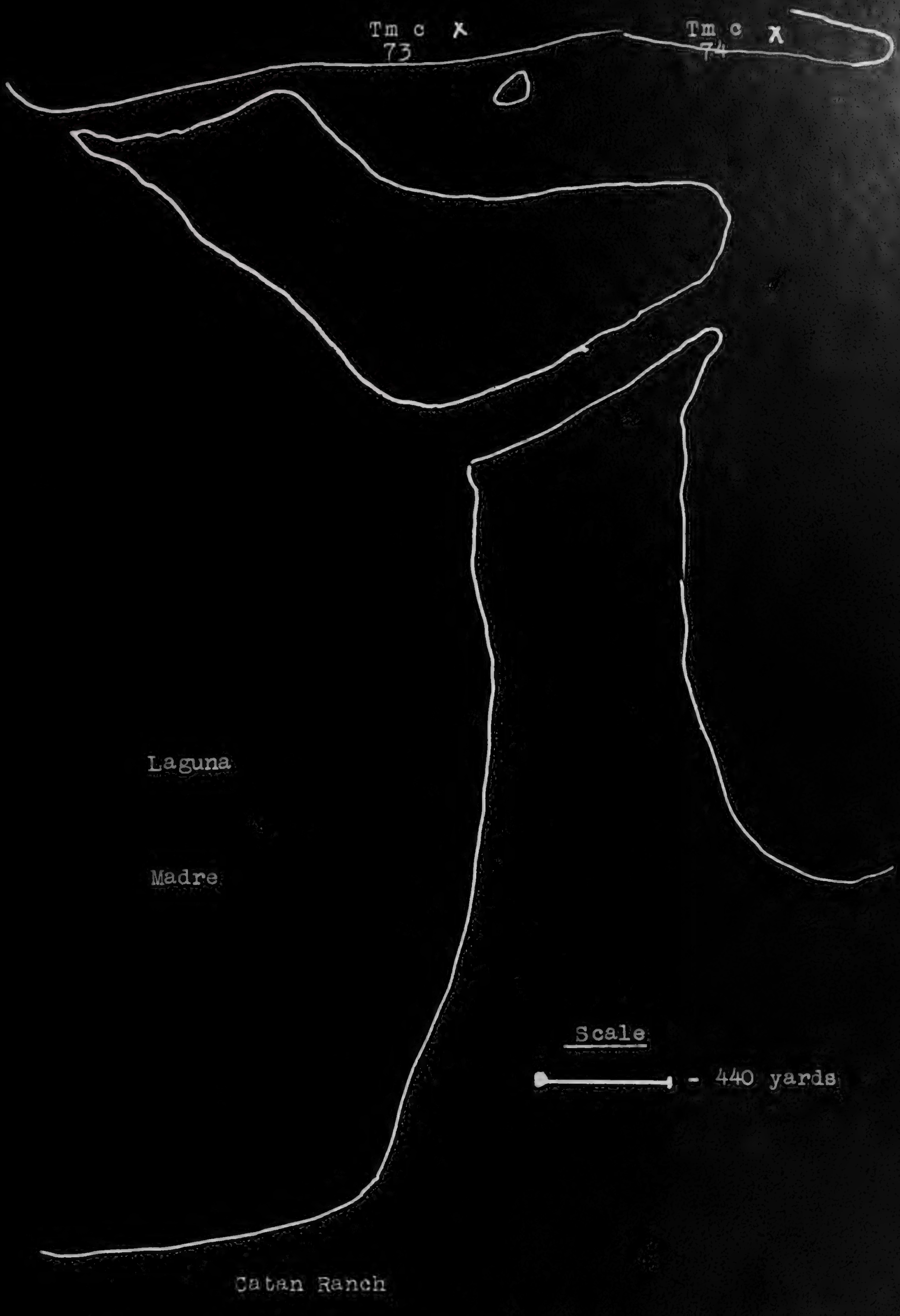


Fig. 11. Sketch map of the Huastec sites near the Catan Ranch.

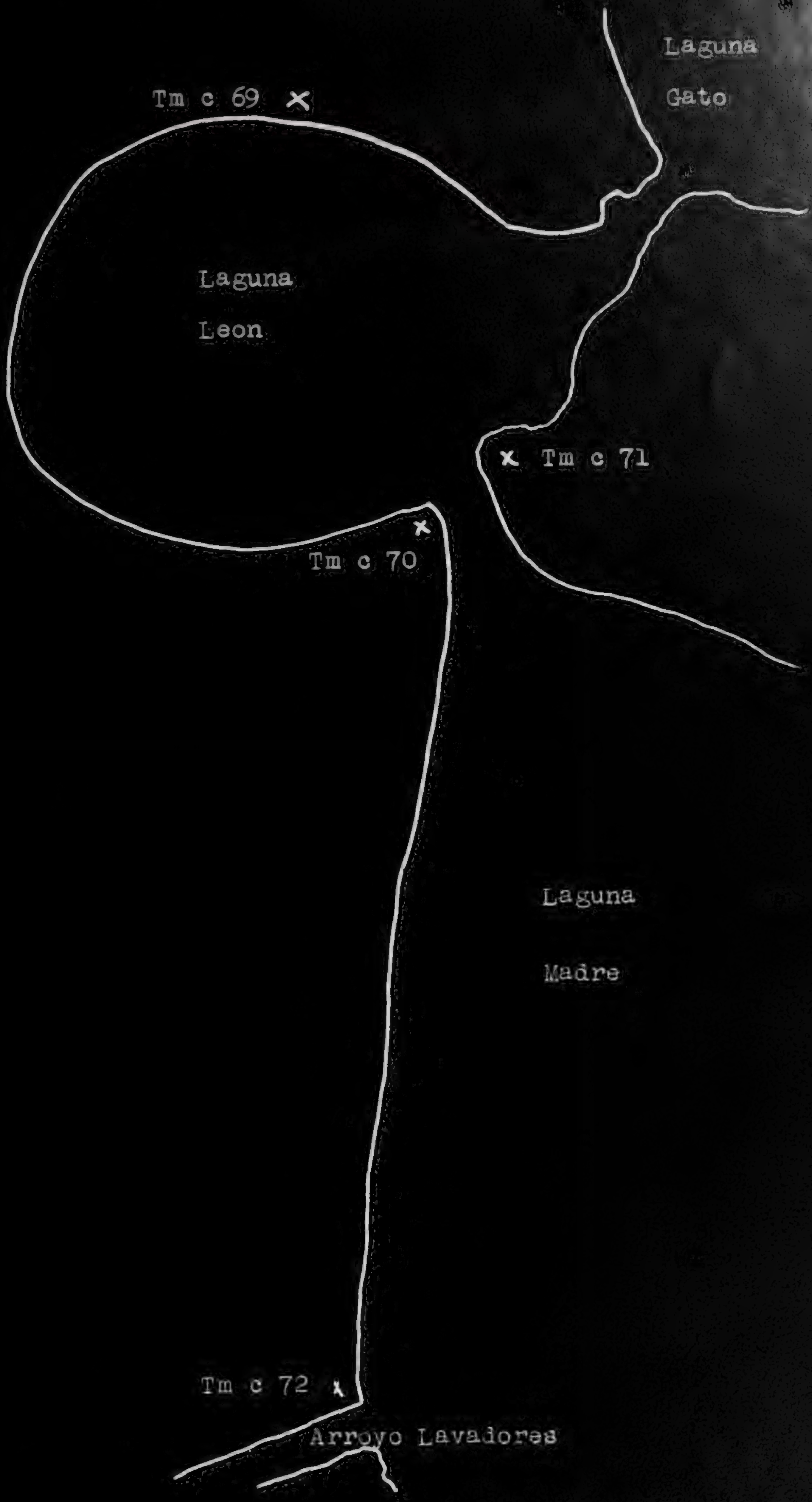


Fig. 12. Sketch map of the Huastec sites near Lavadores

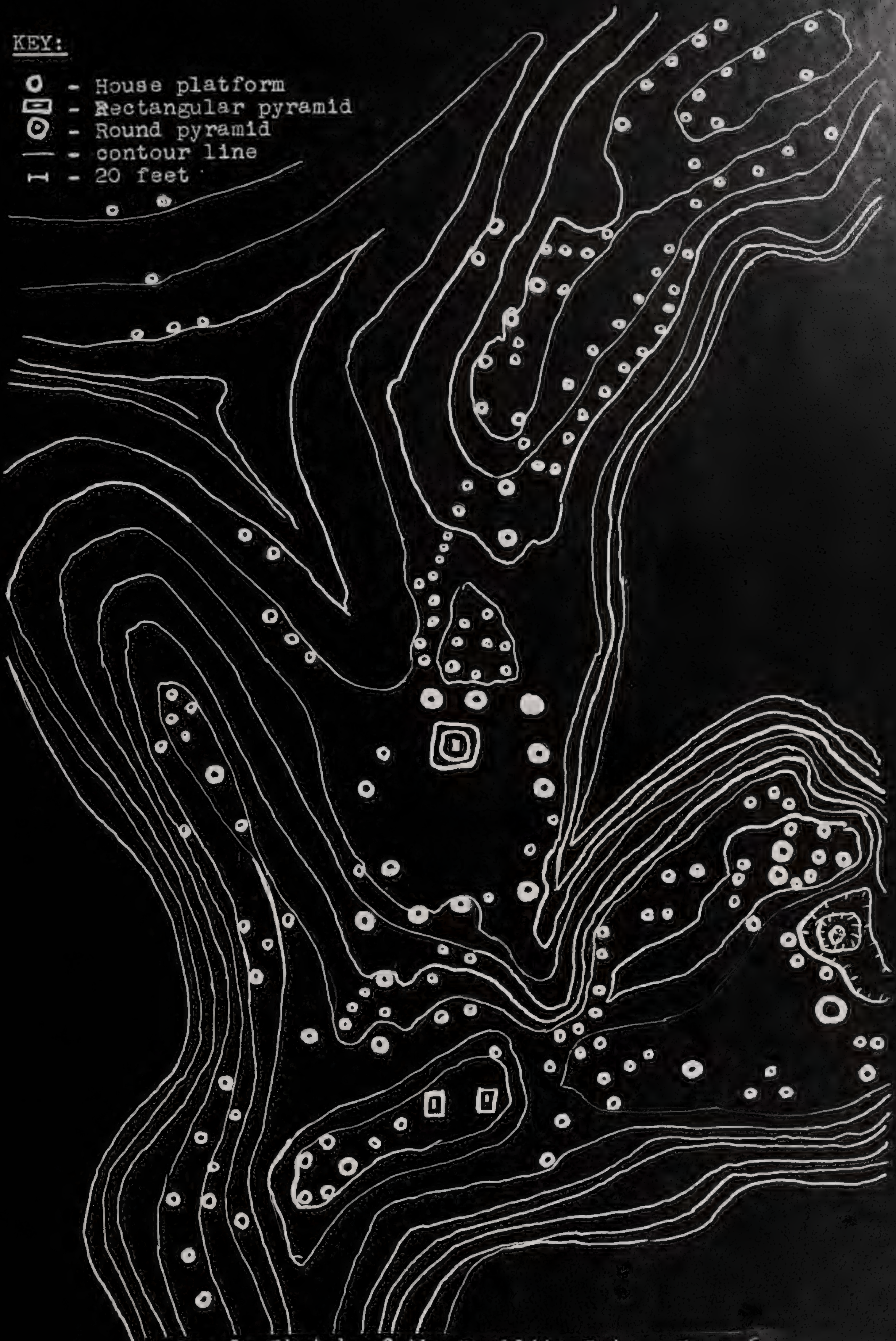


Fig. 9. Sketch of the Pueblito Ruin - Tm r 6

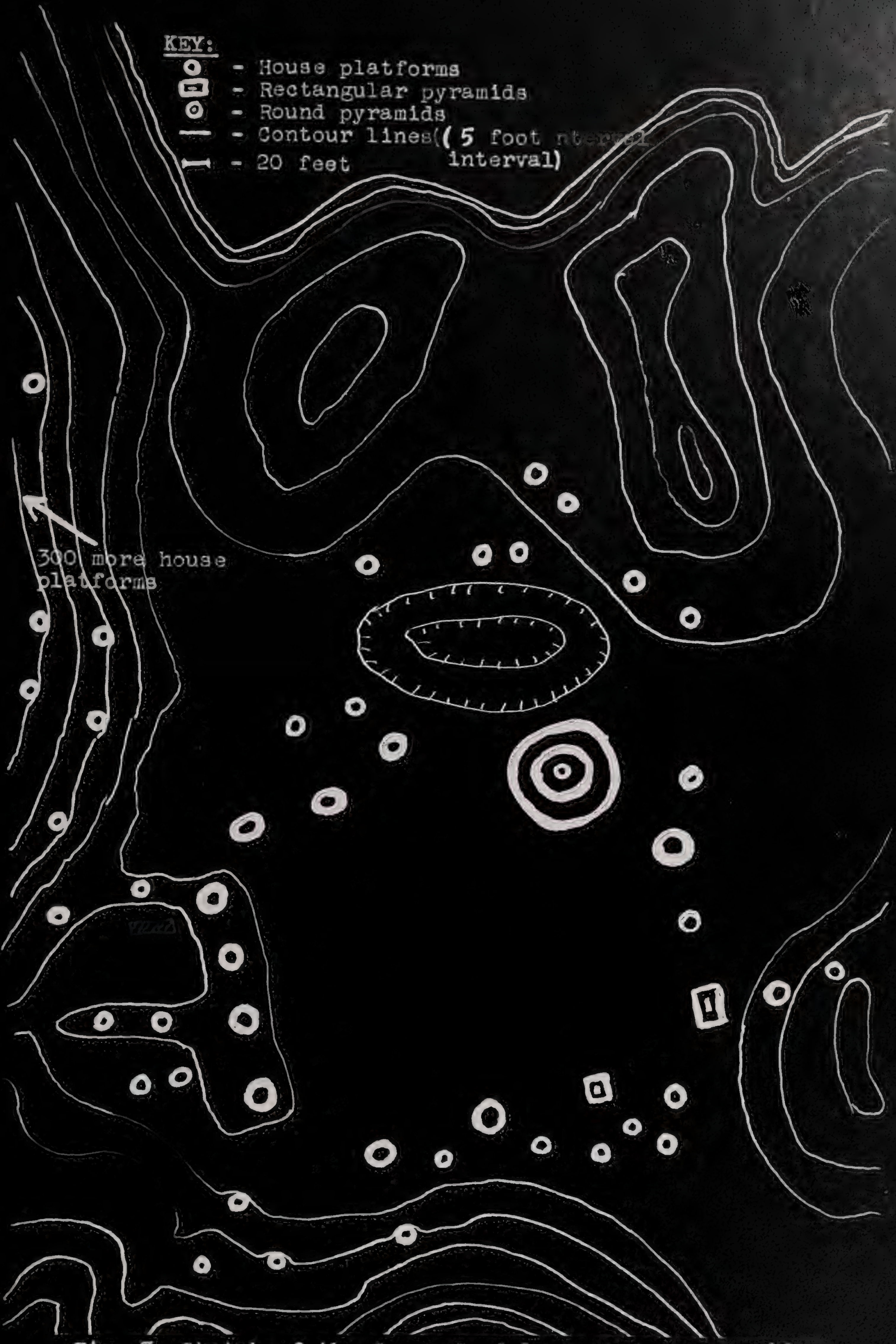


Fig. 7. Sketch of the Cerro Guadeloupe Ruin - Tm r 86

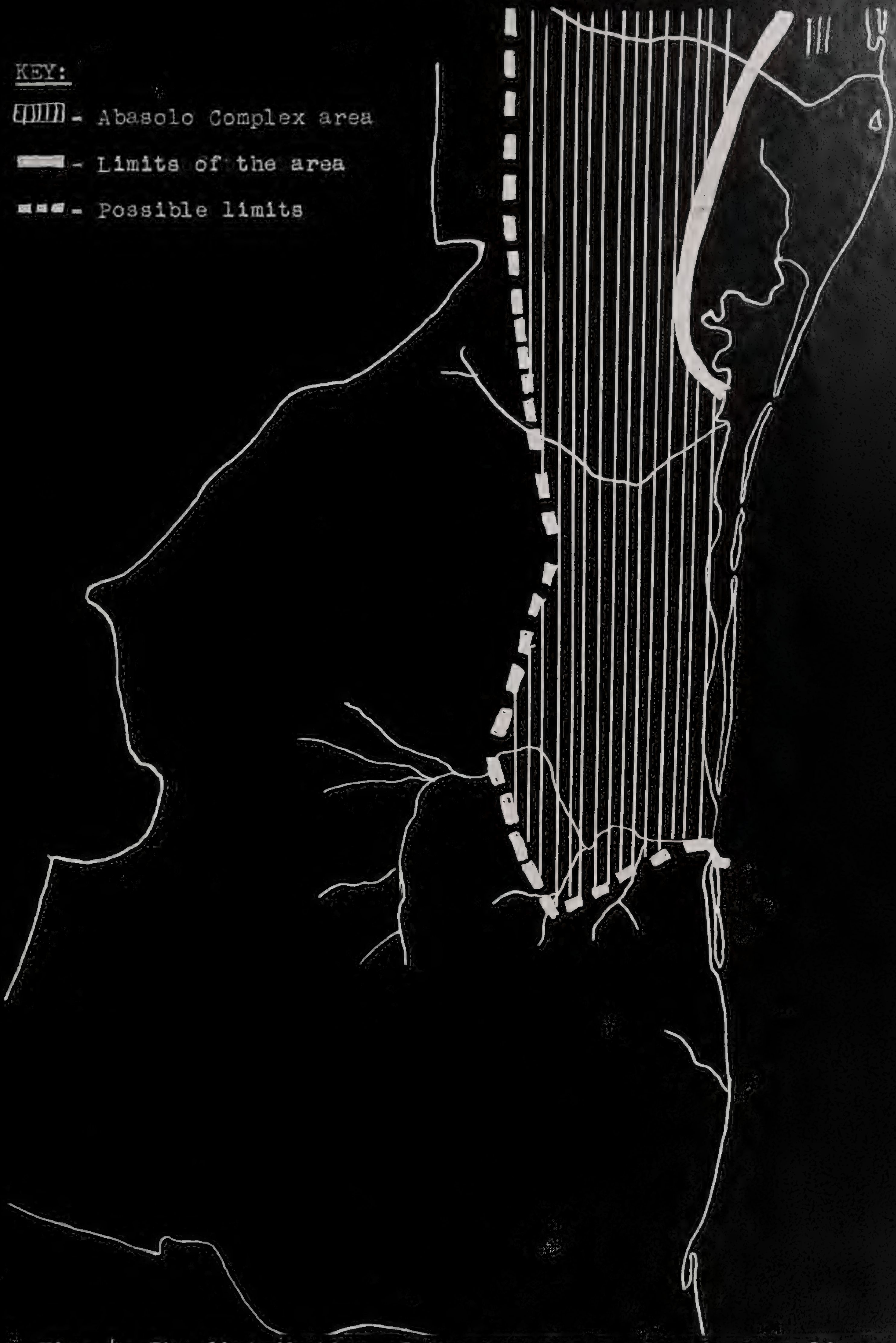


Fig. 4. The distribution of the Abasolo Complex in Tamaulipas

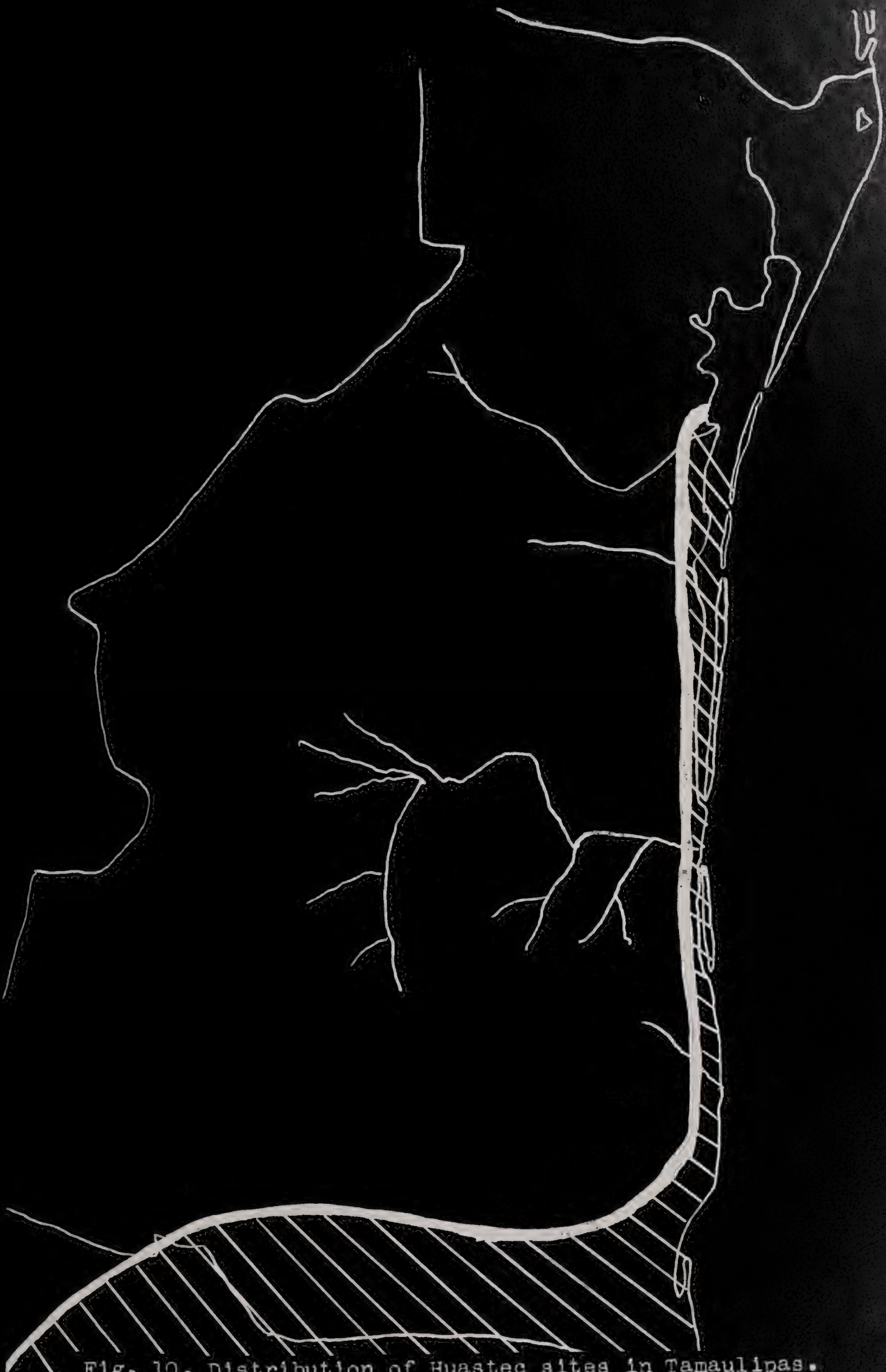


Fig. 10. Distribution of Huastec sites in Tamaulipas.

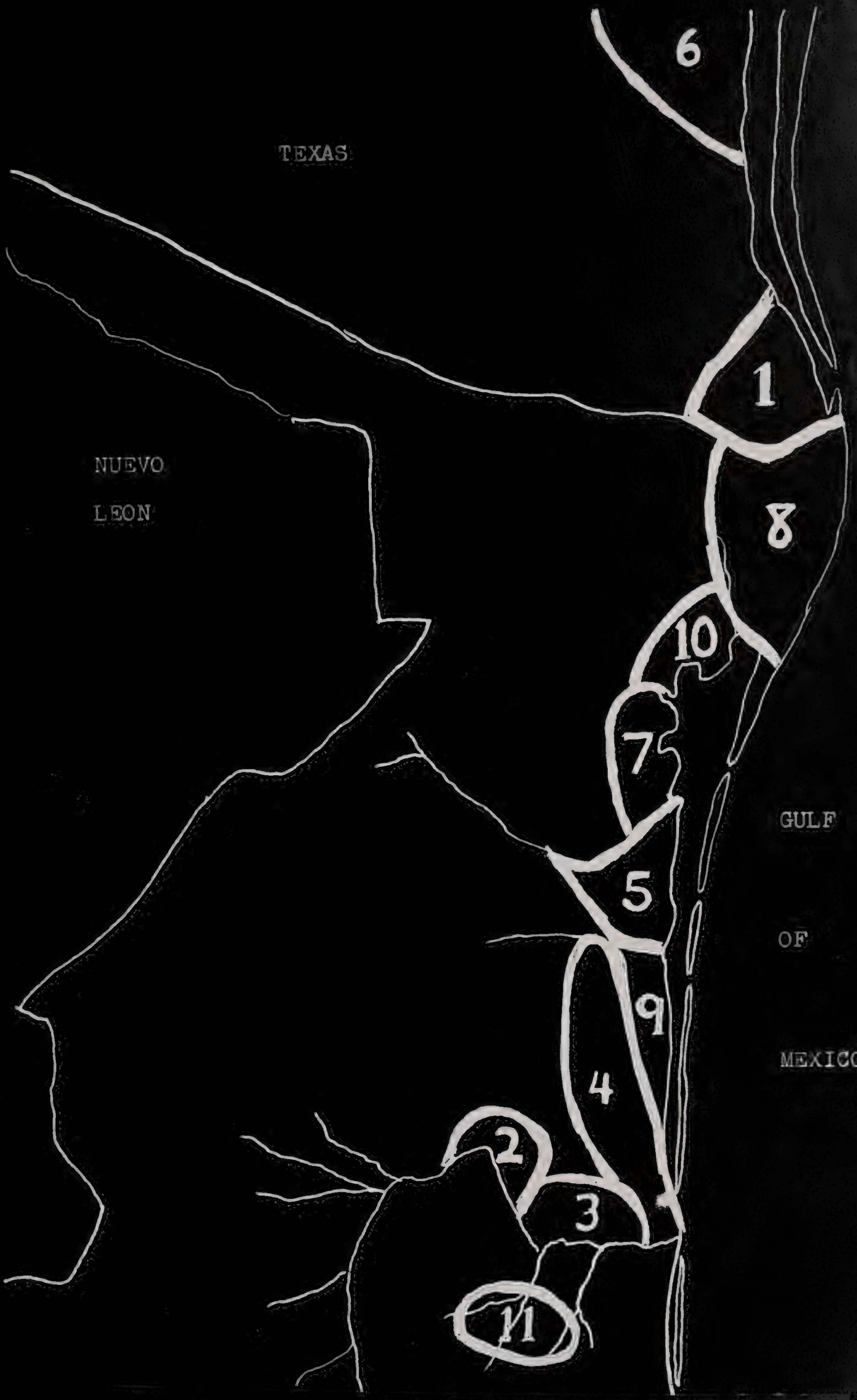


Fig. 2. The sequence of exploration of Tamaulipas

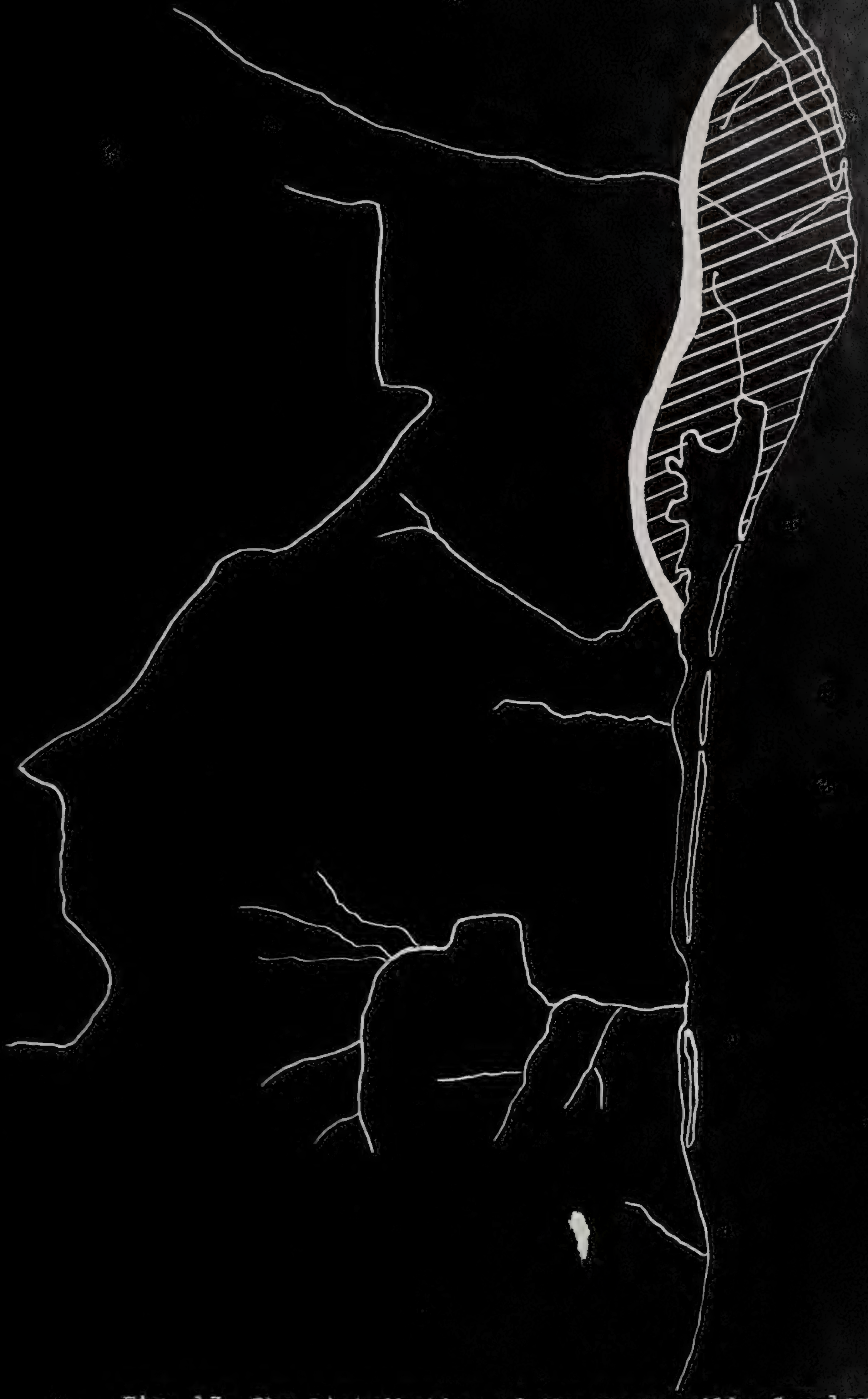


Fig. 13. The Distribution of the Brownsville Complex

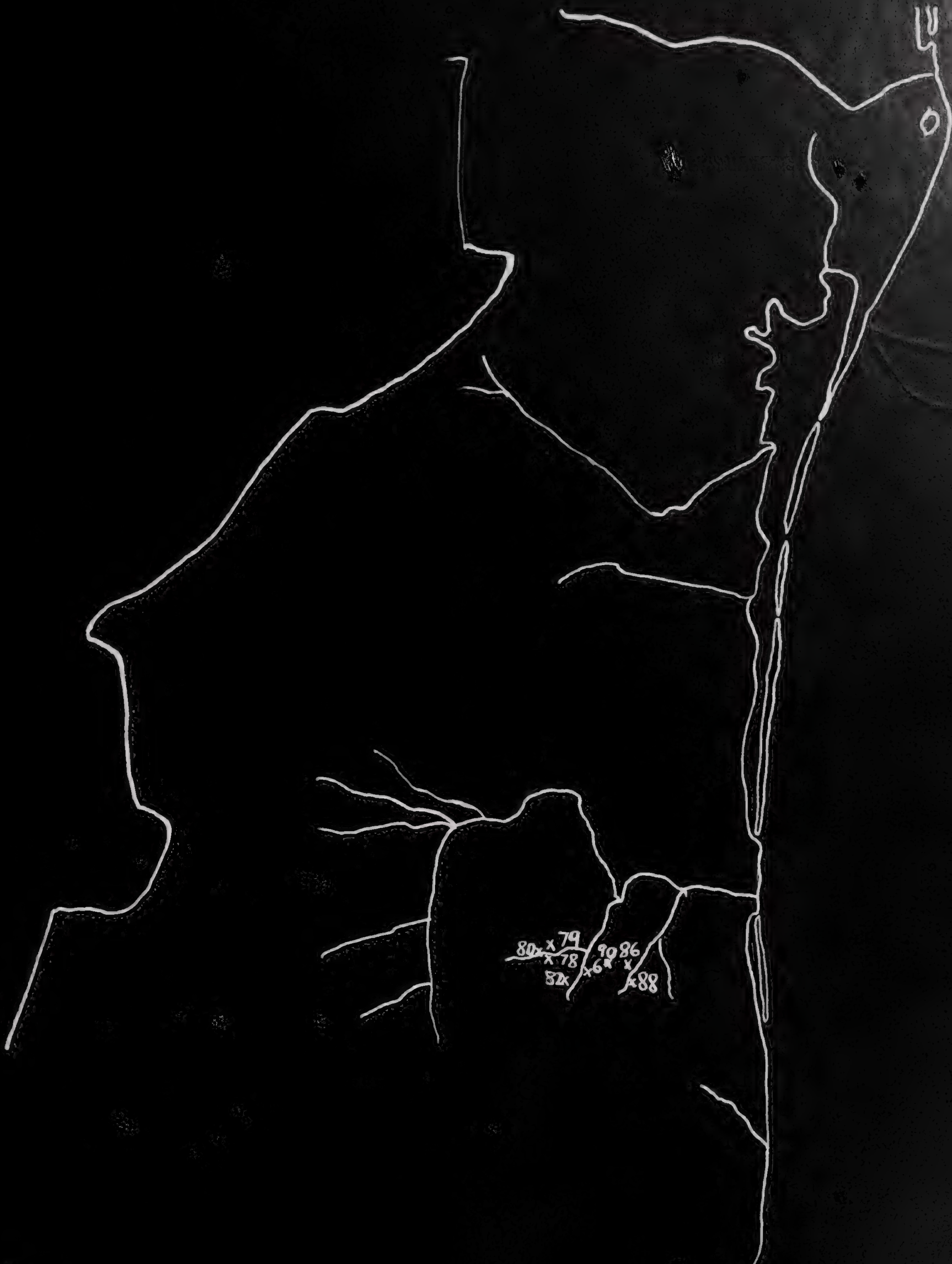


Fig. 6. The location of sites of the Pueblito Complex

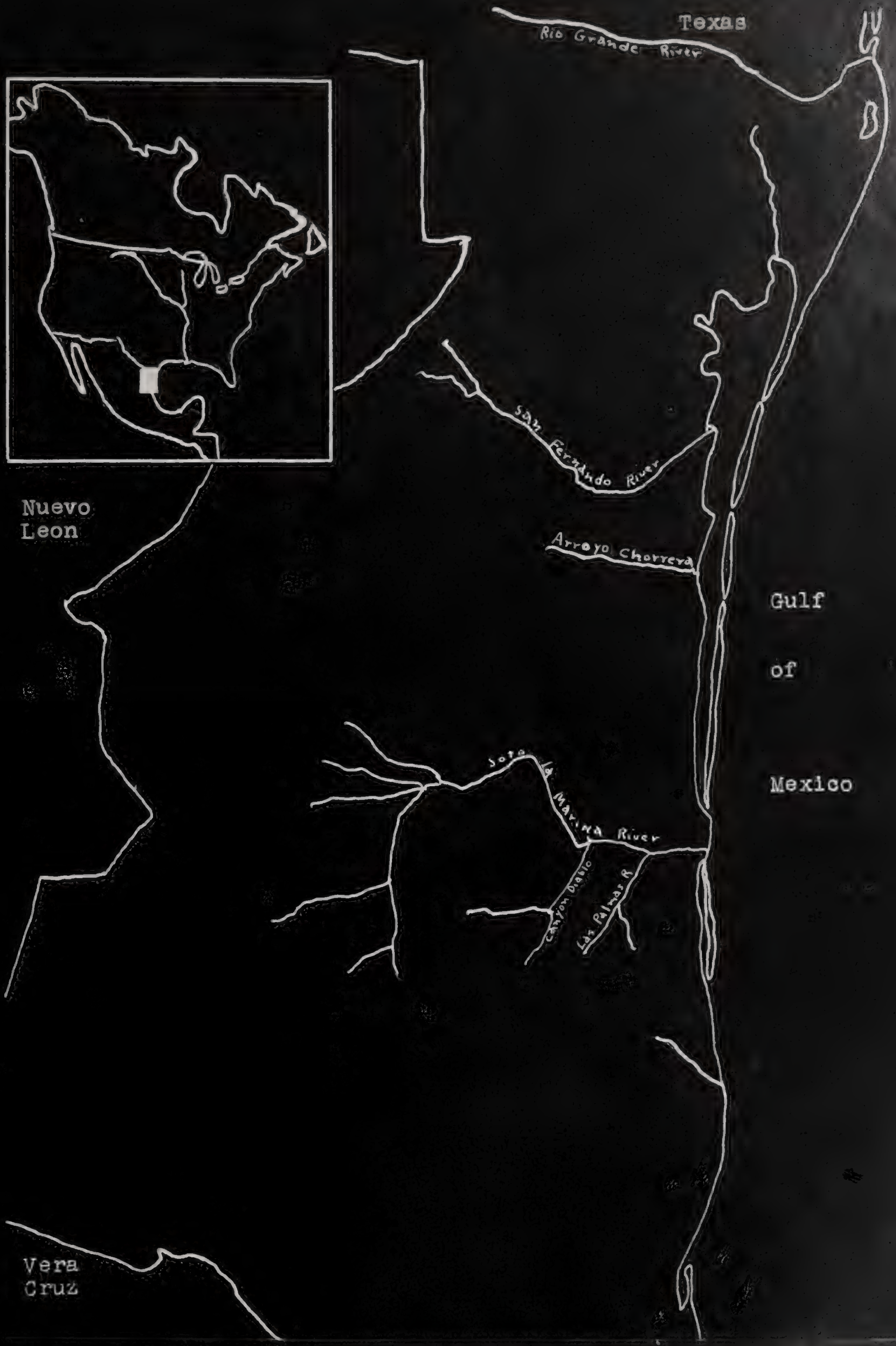
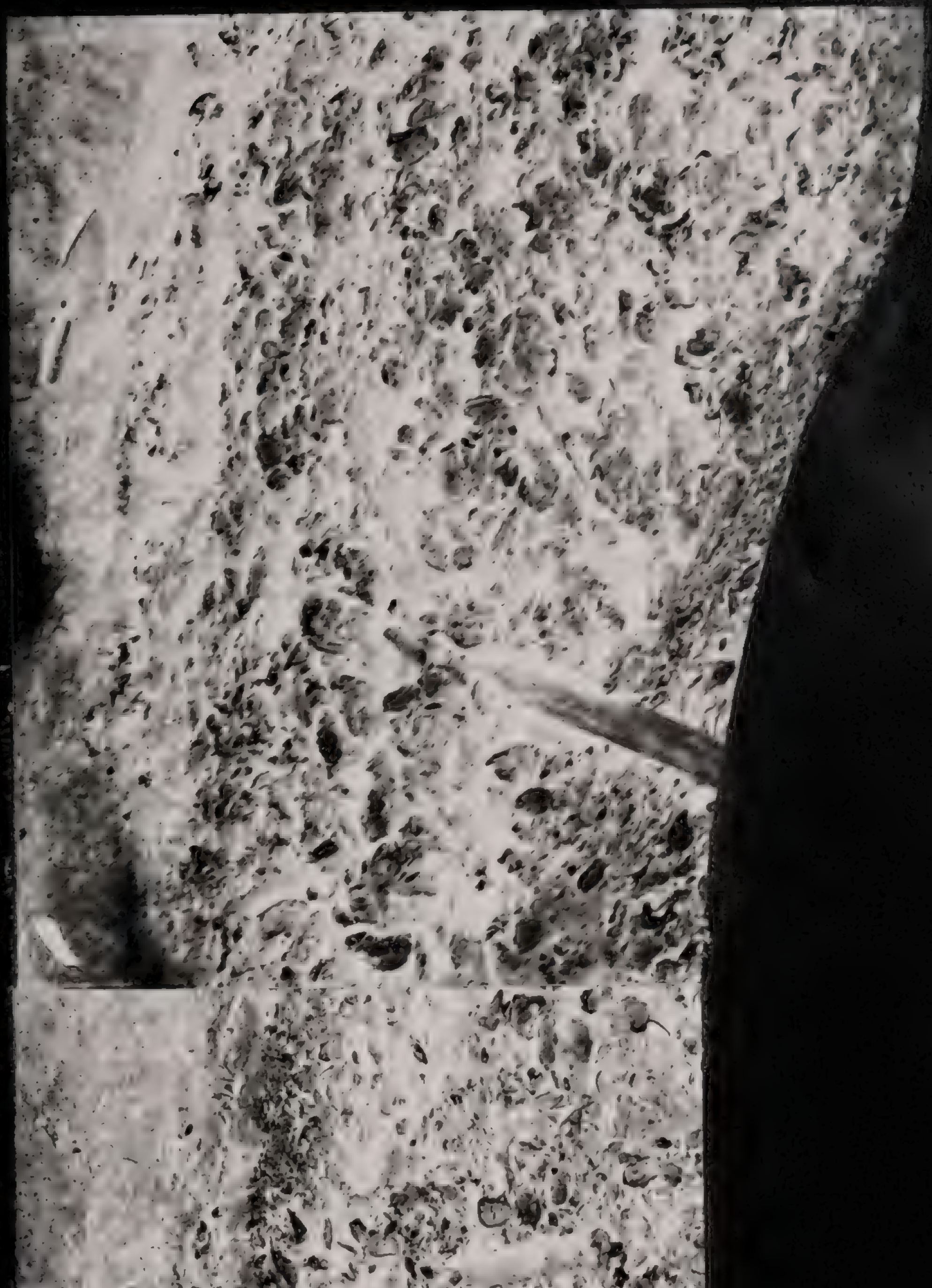


Fig. 1. The State of Tamaulipas and its relation to North America



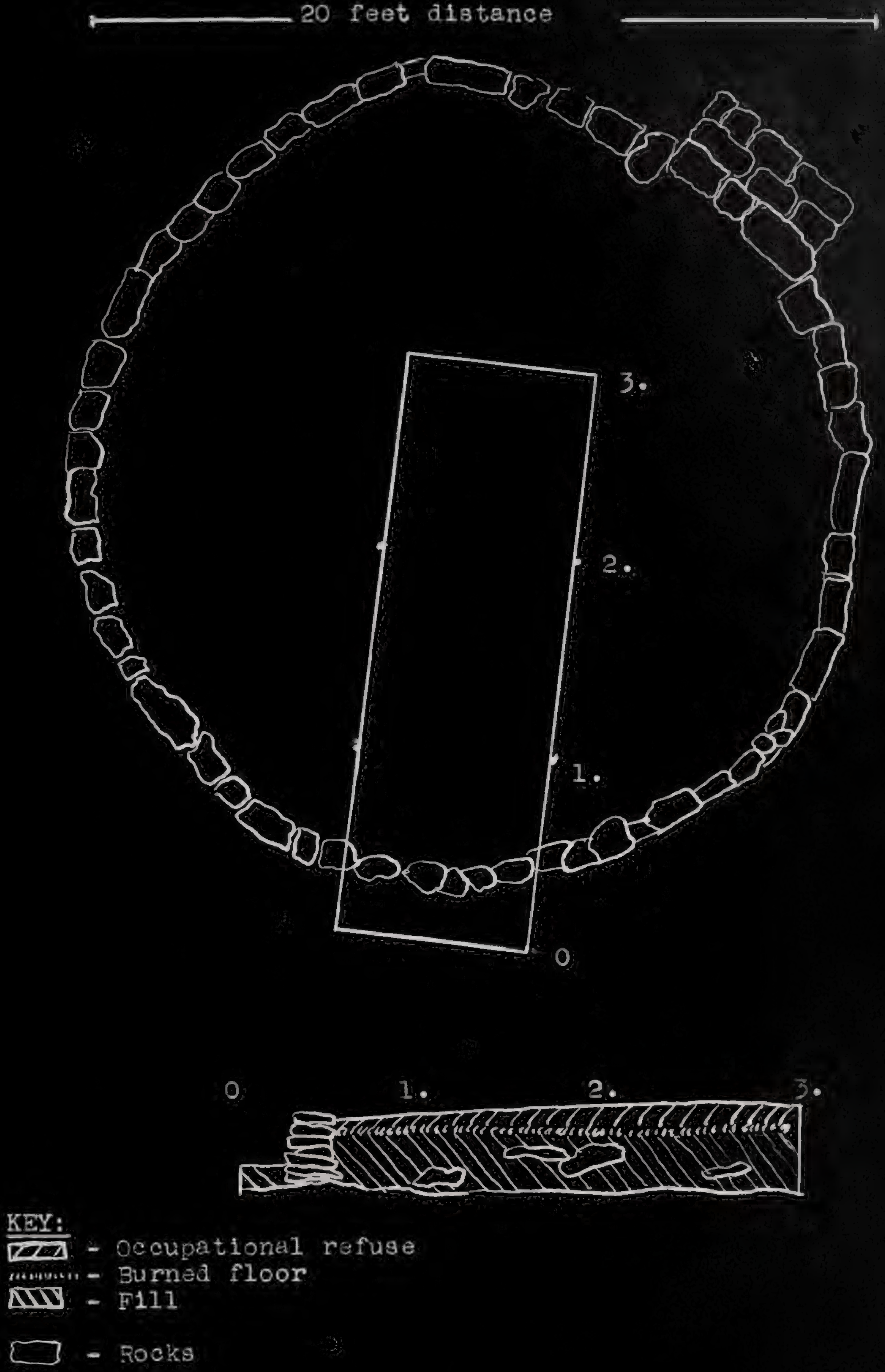


Fig. 8. Ground plan and cross-section of excavation at Tm r 79.

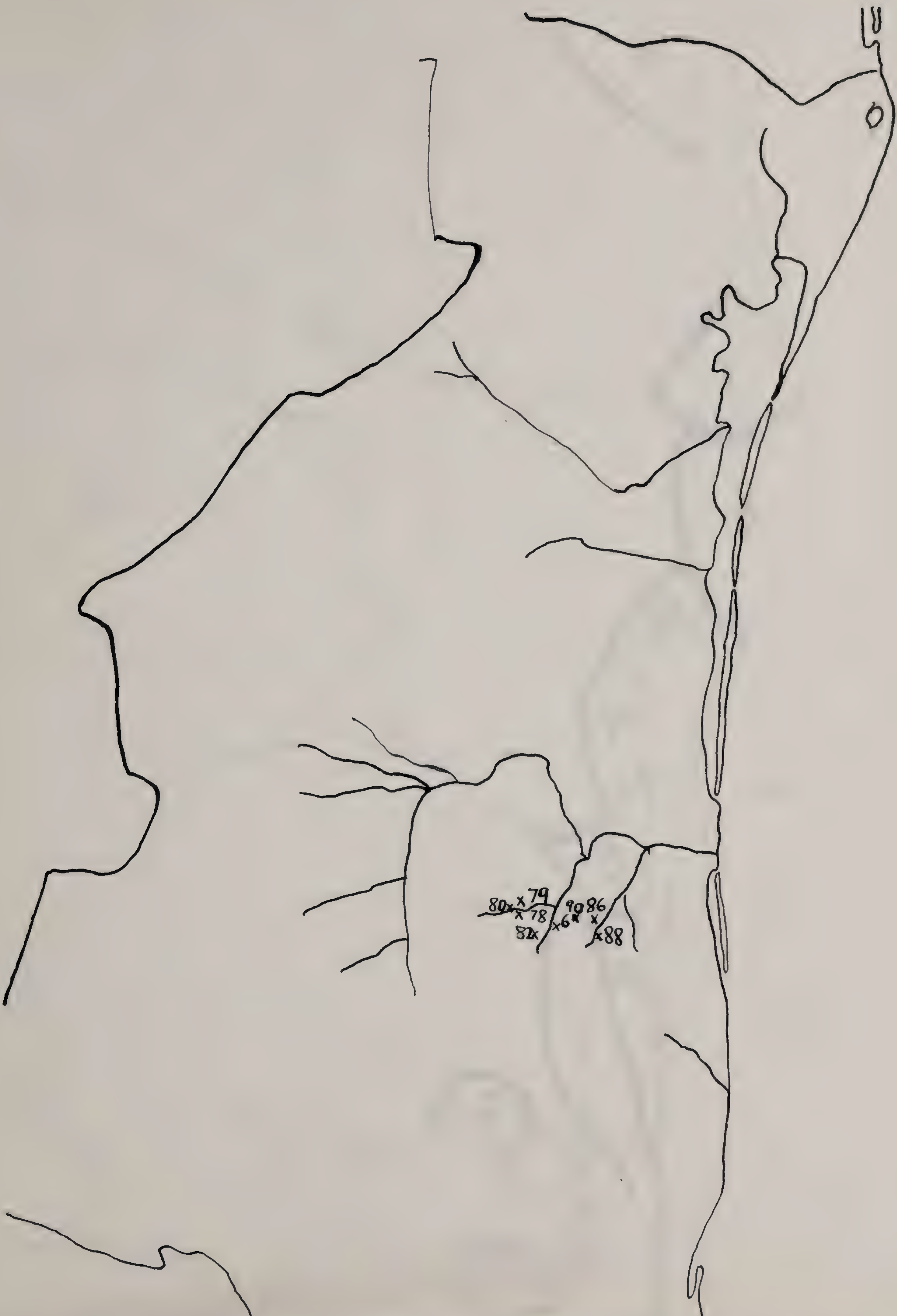


Fig. 6. The location of sites of the Pueblito Complex

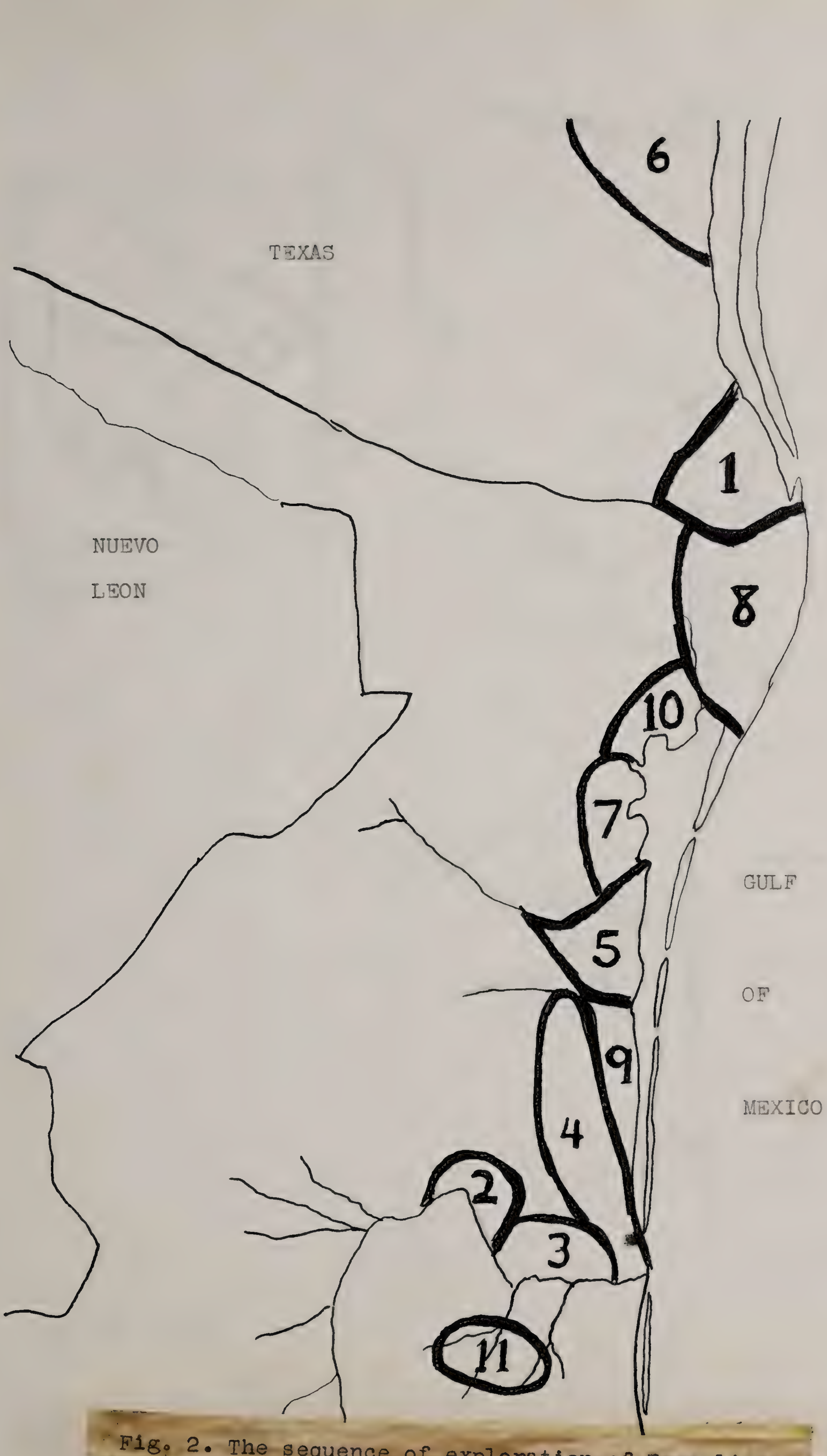


Fig. 2. The sequence of exploration of Tamaulipas

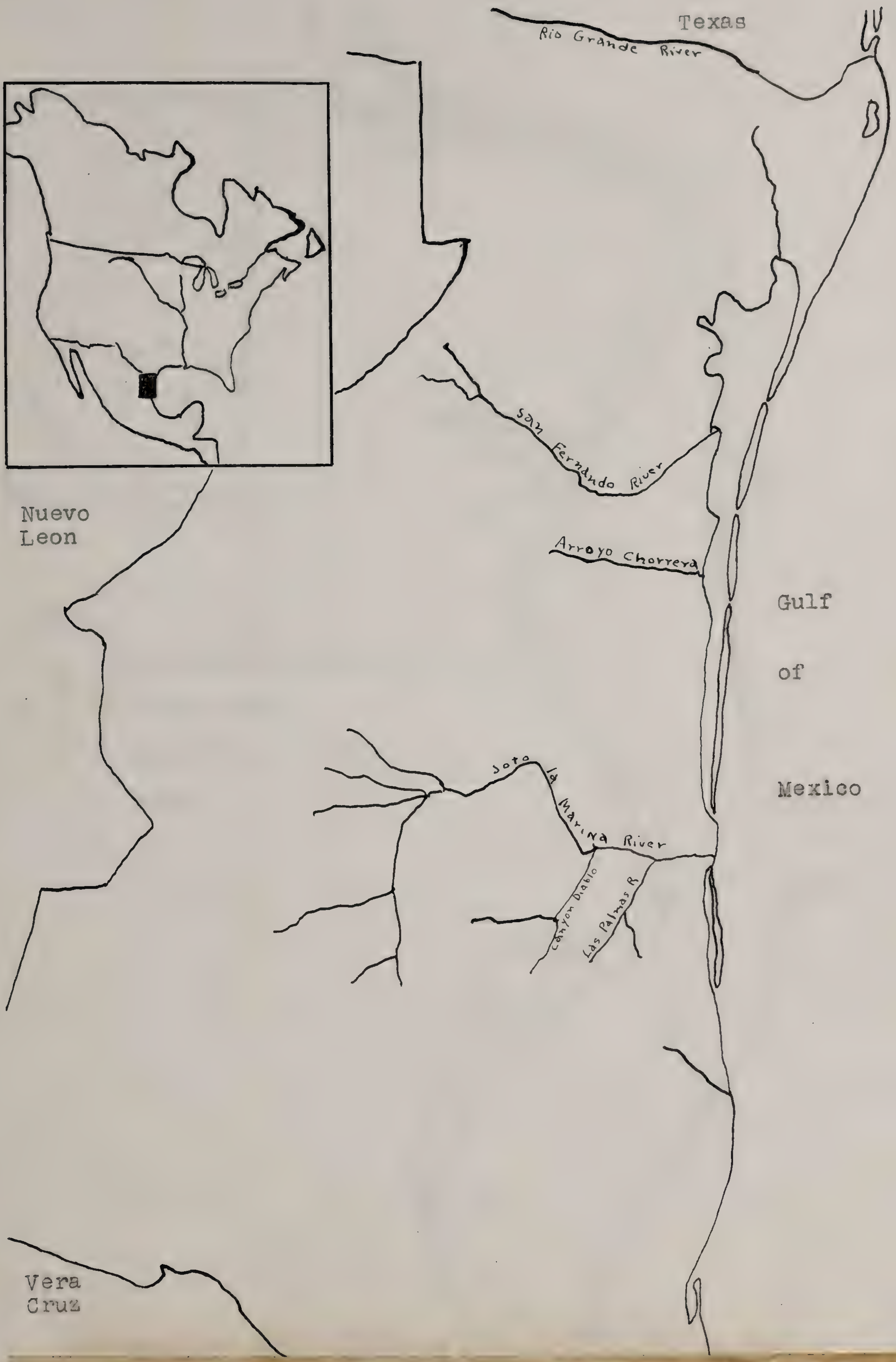


Fig. 1. The State of Tamaulipas and its relation to North America

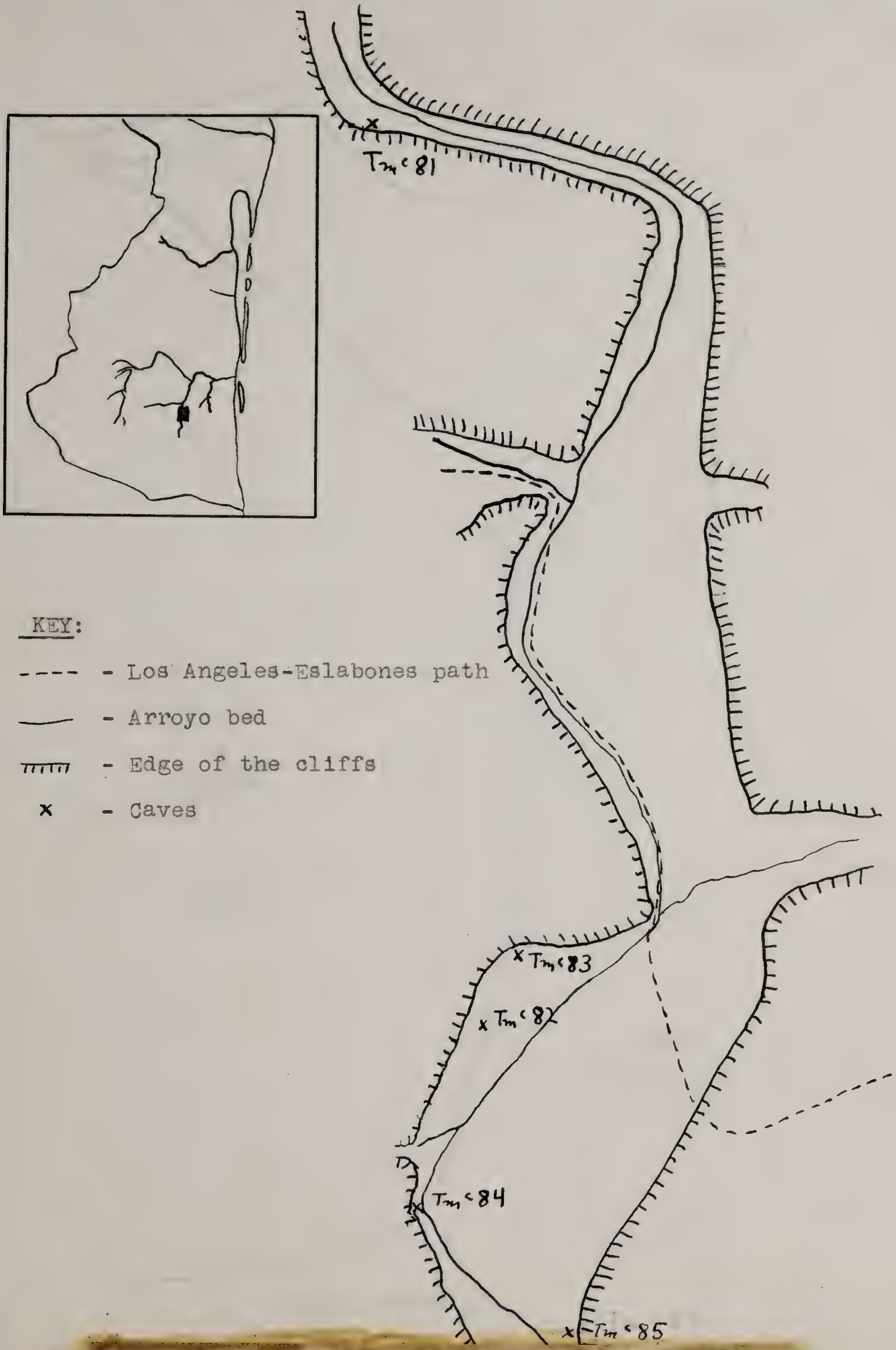


Fig. 3. The location of the Canyon Diablo Caves

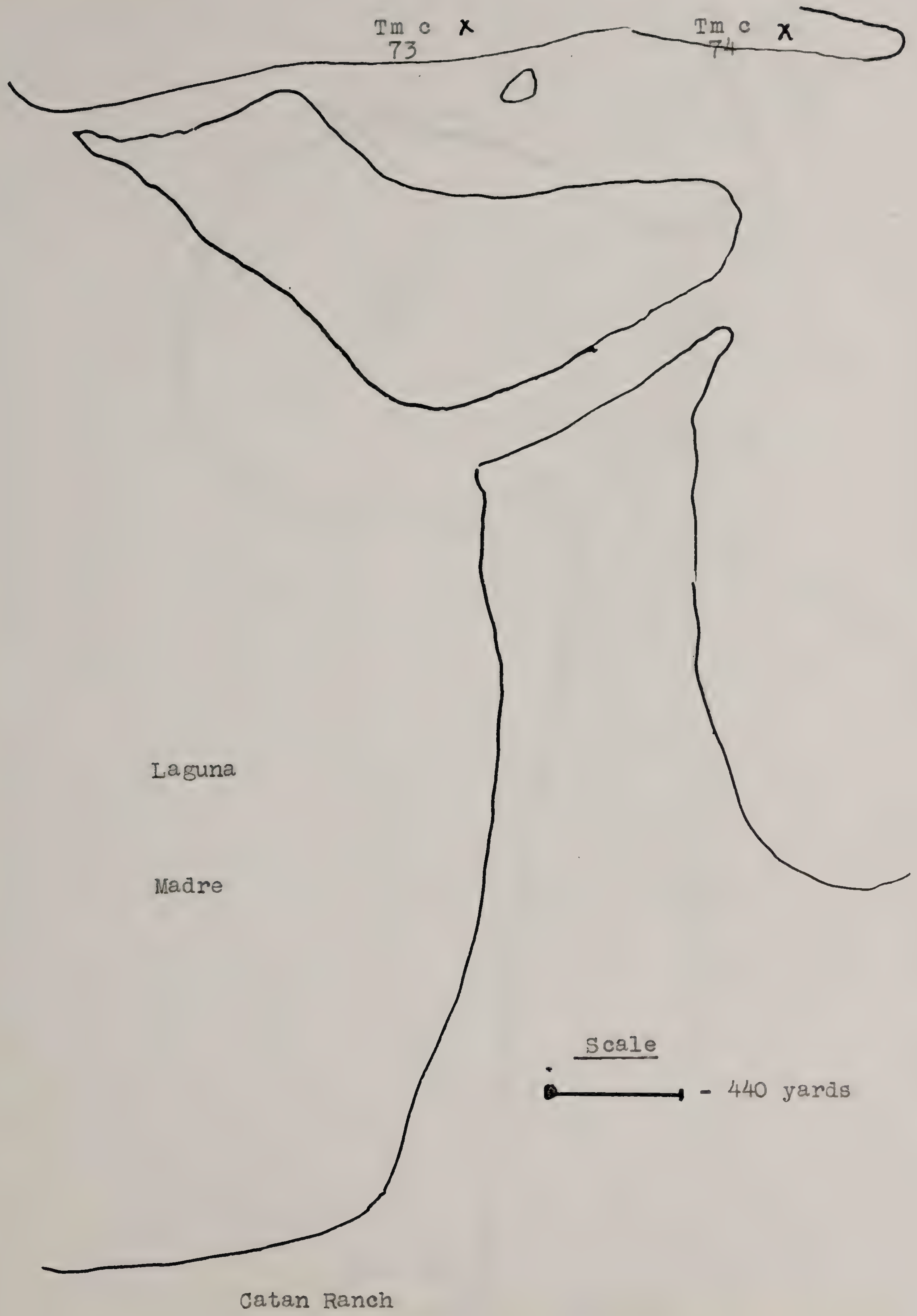


Fig. 11. Sketch map of the Huastec sites near the Catan Ranch.

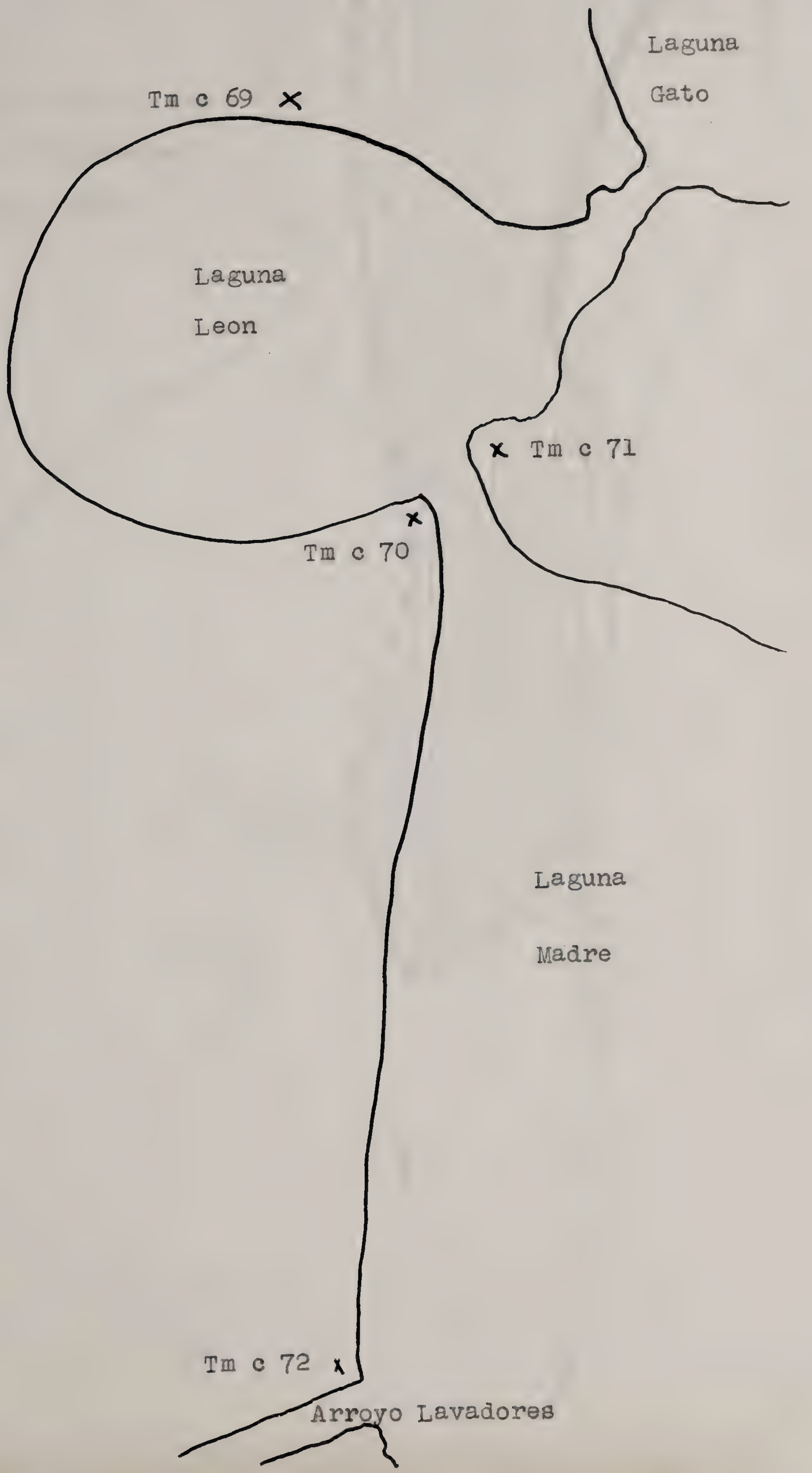


Fig. 12. Sketch map of the Huastec sites near Lavadores

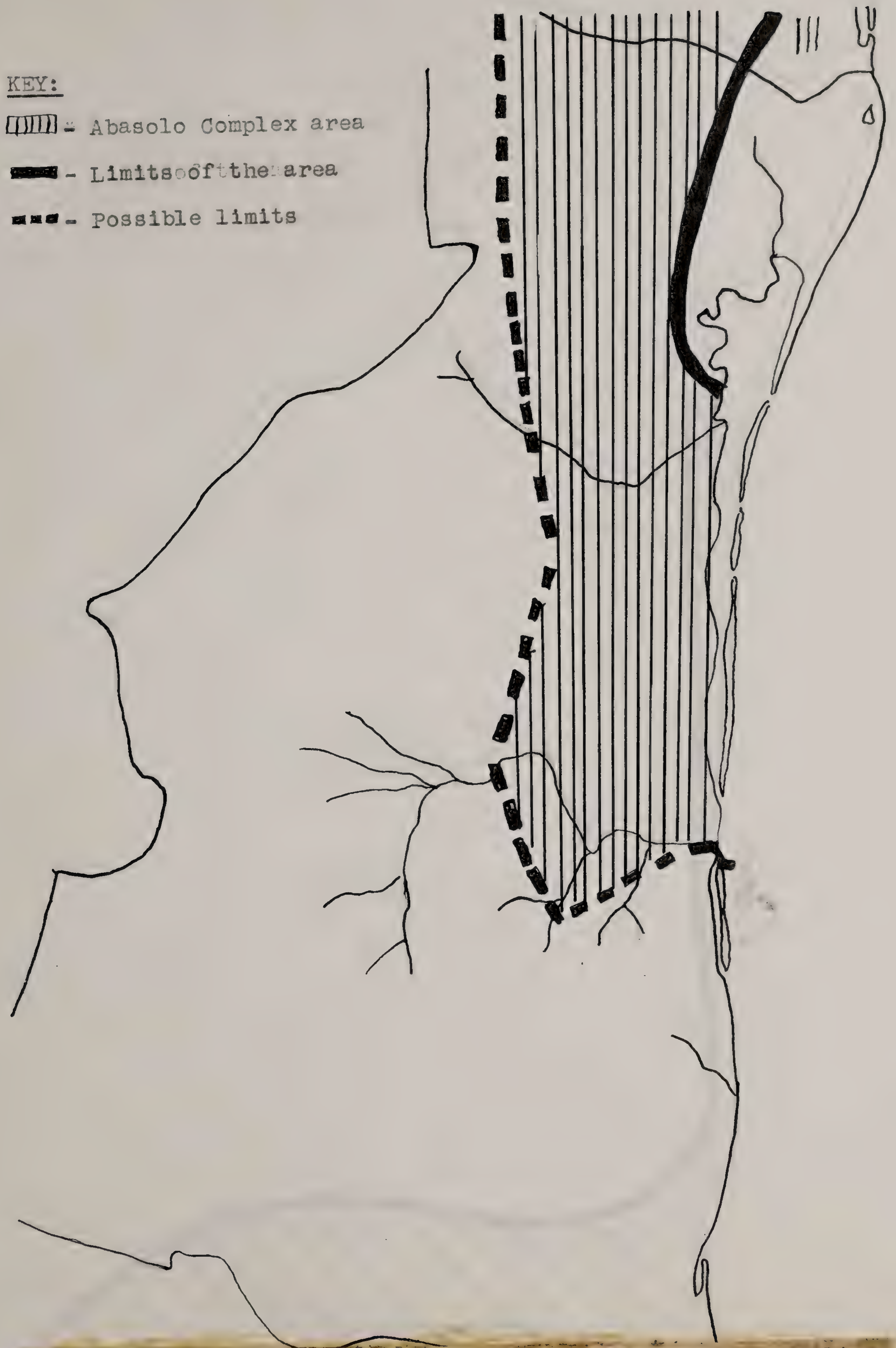


Fig. 4. The distribution of the Abasolo Complex in Tamaulipas

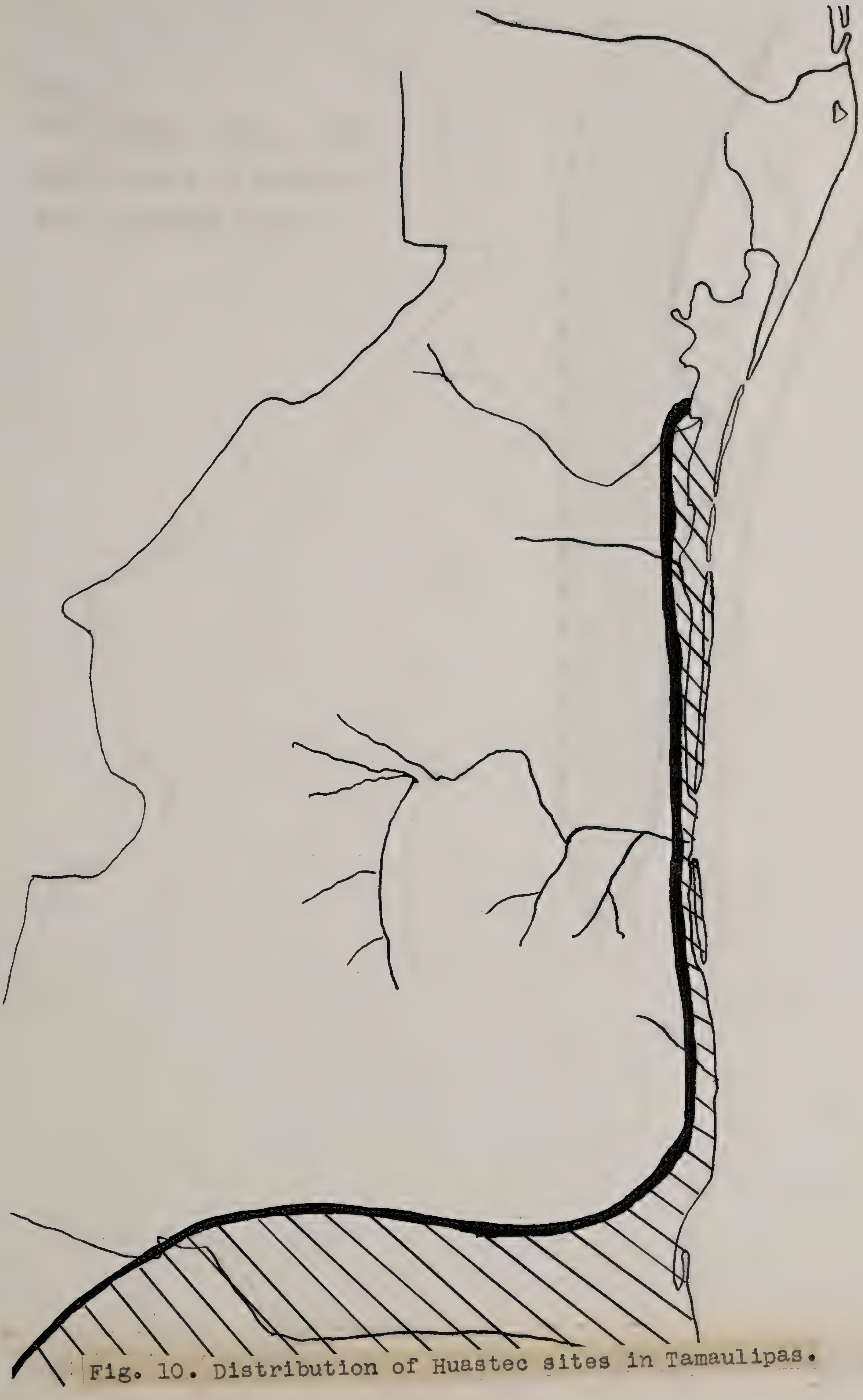


Fig. 10. Distribution of Huastec sites in Tamaulipas.

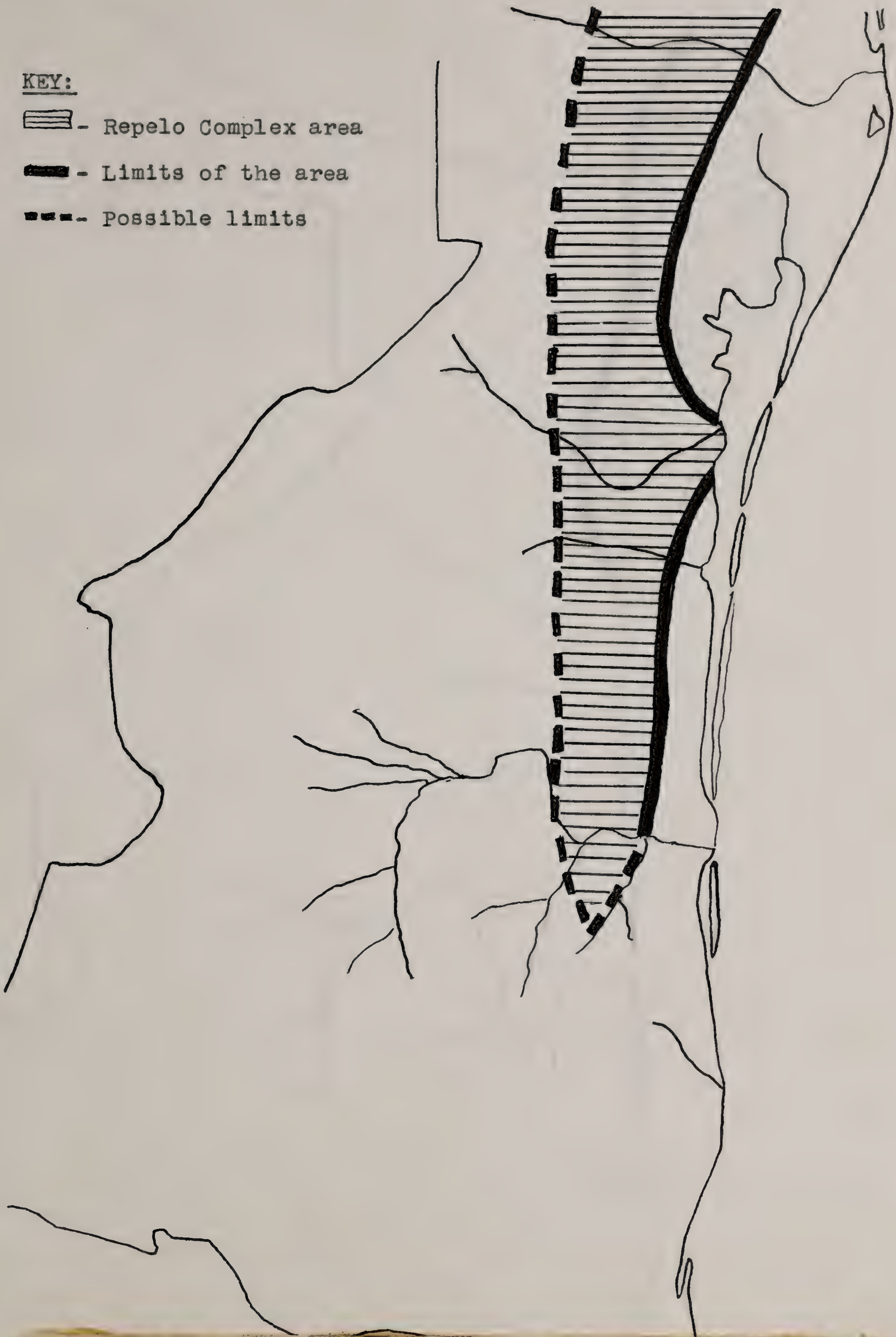


Fig. 5. The distribution of the Repelo Complex in Tamaulipas

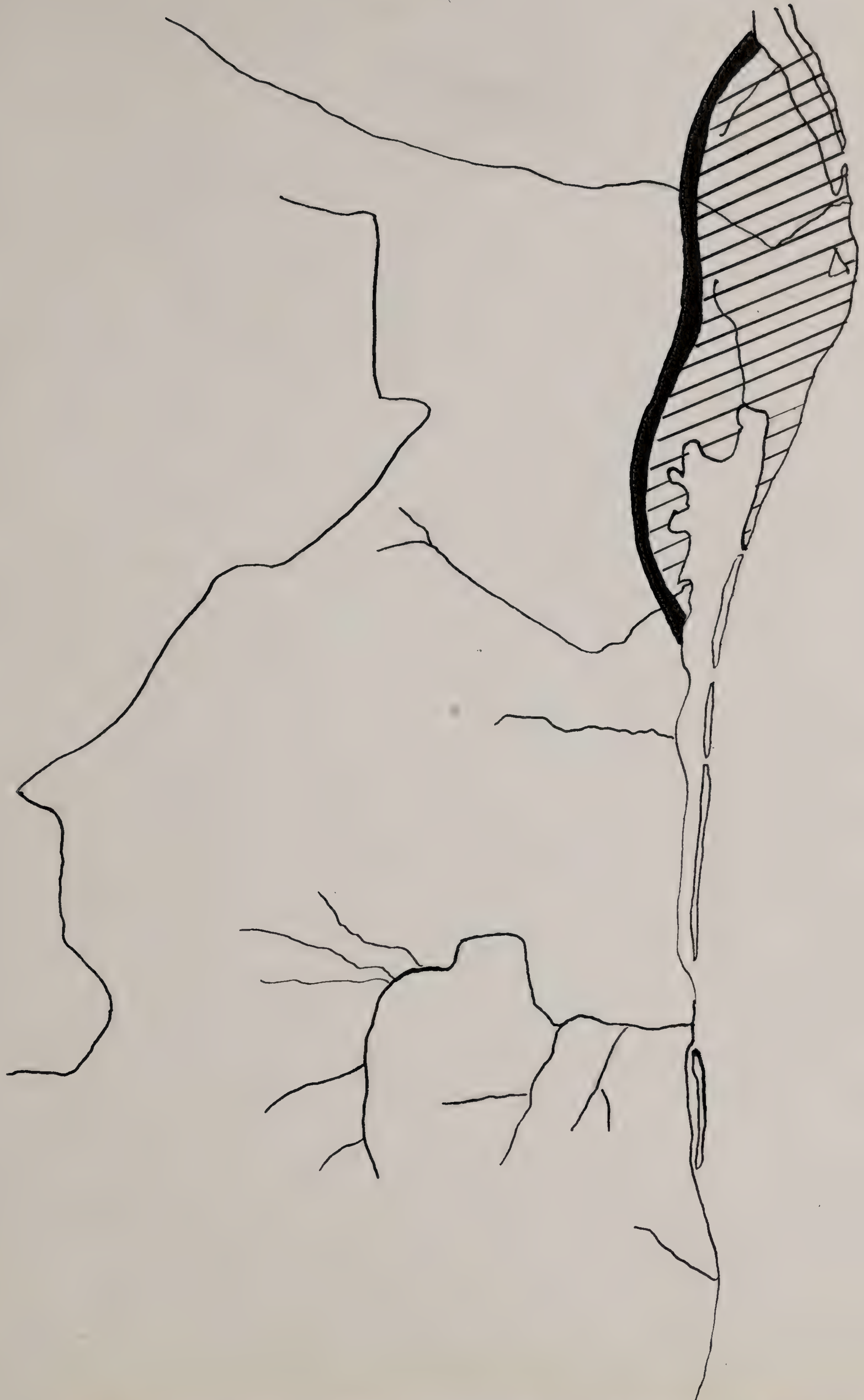
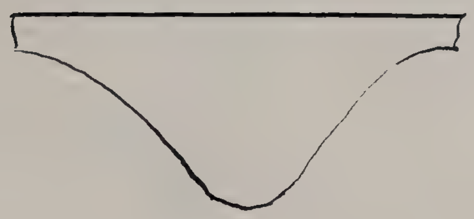


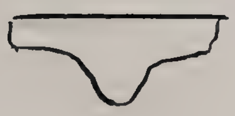
Fig. 13. The Distribution of the Brownsville Complex

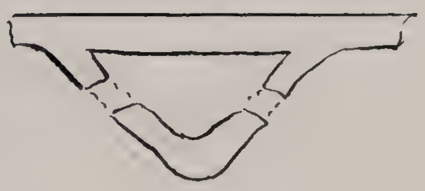
PLATE X.

PLATE XXVI.

PLATE XI.







Correlation of Caves Tm^{c}83, Tm^{c}84 and Tm^{c}85 with the Los Angeles Complex

An examination of the materials from all the other caves revealed that their artifacts correlated rather closely with the Los Angeles complex. The total Los Angeles complex was not present at any of the other caves but the few artifacts discovered were identical in every case with those lying in the upper levels of Tm^{c}81.

The following chart graphically indicates the relationships of these caves. In the left hand column are the traits of the complex while in the remaining four columns are listed the occurrence of each of these traits at the various cave sites.

TABLE 1

CORRELATIONS OF ARTIFACT TYPE AND COMPONENTS OF THE LOS ANGELES COMPLEX

Artifact Type	Tm^{c}81 Upper Level	Tm^{c}83	Tm^{c}84	Tm^{c}85
Projectile Points				
Brownsville concave	1			
Matamoras triangular	2		1	1
Los Angeles Round Base	1			
Los Angeles Concave	1			
Other Objects				
Flake end scrapers	2	2	2	
Flake side scrapers	7	2		1
Snub-nosed scrapers	1		1	
Pottery				
Los Angeles Smooth	8	2	1	
Los Angeles Brushed	17		5	

Chronological and Cultural Relationships

It has been shown that the Los Angeles complex follows

[Drafts and plates for MacNeish's
doctoral dissertation "Prehistoric relationships
between the cultures of the Southeastern..."]